Kingdom of Saudi Arabia
Ministry of Education
Deputy Ministry of Antiquities and Museums



WUSUM
THE TRIBAL SYMBOLS OF SAUDI ARABIA

MAJEED KHAN

Translated into Arabic by
Abdul Rahman Ali al Zahrani

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بسم الله الرحمن الرحيم

I dedicate this book to the sons of the desert whose ancestors left the marks of their social, cultural and religious values on the rocks in the form of petroglyphs, paintings and Wusum. I hope they will preserve this cultural tresure for the sake of their future generations.

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FOREWORD

It is in the natural human desire and curiosity to know about his ancestory and feel proud to attach himself with his cultural traditions. Living in isolation since times unknown, the Arab Bedouins were capable of maintaining their cultural and ethnic traditions. This book deals with the origin, evolution and the use of tribal symbols locally called "Wusum", which is one of the deeply rooted cultural traditions of Arabia.

Dr. Majeed Khan, the author of this book, is the pioneer student, researcher, contributor and a well known specialist in Arabian rock art. Through his extensive field and research works and publications acquired the capacity of placing rock art into a greater concept. Based on similar studies, Dr. Khan has previously introduced a new tantalizing theory on the independent origin of writing in the Arabian Peninsula.

This book is the outcome of 15 years Comprehensive Rock Art and Epigraphic Survey of the Kingdom of Saudi Arabia conducted by the Department of Antiquities and Museums. Dr. Majeed Khan participated in those surveys and took keen interest in recording besides petroglyphs, a large number of old and new tribal signs and symbols which the Arab nomads left on the rocks, hills and at their camping sites. Although it is an old cultural tradition, very little is written on this subject. A few articles and brief notes appeared in some journals and books, but no serious attention was paid on the research and detailed study of these symbols. This book contains tribal symbols from almost all over the Kingdom, it is thus, the first corpus of Saudi Arabian tribal symbols or the Wusum. The evidence and the concepts presented in this book are convincing proof of the importance of the study of rock art and the

signs and symbols in particular, both for archaeology and ethnology as well as the life style studies of the Arab Bedouins.

The location of Wusum in far off places in the deserts, wadis, on hills and mountains, in the caves and rock shelters, near water ponds, wells and springs indicate that these symbols were extensively used as territorial signs, ownership of land, wells and animals etc. Also the location of similar Wusum in different parts of the country has been taken by the author as the migration and re-settlement of certain tribes in different regions.

The depiction of geometrical and other non representational motifs on the prehistoric cattle figures long before the domestication of camel, and the location of identical motifs in the prehistoric rock art compositions, contradicts the existing views which associate the origin of Wusum with the domestication of camel. The author has convincingly argued and traced the use of tribal symbols from the Neolithic to the present day. Dr. Khan has emphasized on the multipurpose and multifunctional role of Wusum in preliterate Arab societies and their preservation in the same form and for the same purpose until today. This bridging of archaeology - epistemology and ethnology, and exploring new avenues of the ingenuity of Arab Bedouins is the most outstanding achievement of Dr. Khan.

It is clear from the vast spectrum covered by this look that there is a further need of very intensive research and investigations in this newly explored field of ethnology. Although the exceptional accuracy of recording the location of most of the Wusum is appreciated, the dating of Wusum anyhow to differentiate between the old and new symbols still remains obscure. The exact period of the disappearance of cattle and the time of the domestication of

camel reinforced the value as a chronological marker of some Wusum found on the cattle and camel figures. There are some Wusum associated with the Bedouin or the so called Thamudic and other known inscriptions, which also helped the author in dating some tribal symbols and their chronological evolution from prehistoric symbolism.

This book is unique in the sense that it contains Wusum, both old and new, from prehistoric to the present time. There is a variety of simple and complex designs which are mostly geometrical in shape. It would not have been an easy job to find out which of the old symbols are still in use by some of the tribes. There are further questions which are provoked by this book, especially fundamental ones on the dating and chronological evolution of symbols and the phenomenon of diffusion and convergence.

Our ancestors have left the record of their social, cultural and every day activities such as hunting, dancing and fighting in the form of petroglyphs depicted on the rocks and hills. The Wusum depicted on the rock art sites and other camping places, is another source of transmitting information of land and animal ownership and tribal identity, which has reached to us through the record of these symbols on the rocks, but unfortunately we had neglected such a valuable cultural treasure of our past. Thanks to Dr. Khan's efforts that now we have in our hands a basic record of tribal symbols. He has opened new avenues in a neglected field of study, now it is our duty to carry it forward and complete the task. We must know that as a result of modern living facilities and ongoing rapid developments and the establishment of new towns and villages in which Saudi Government has provided all modern living facilities, the Bedouin life pattern has tremendously changed during the last few decades. The Bedouin are gradually settling in towns and cities and thus the pastoralists

and semi nomadic societies are at the verge of vanishing, also the social system of life is changing. The modern developments, clearing land for agriculture and creation of new towns and villages besides extreme climatic and ecological factors have resulted in the destruction of rock art sites. It means that if the rest of the Wusum are not recorded, this most valuable cultural treasure of our ancestors will be lost for ever.

The record of our past history is very fascinating, although as yet it is fragile and needs completion. This book is undoubtedly the best contribution of a scholar who has shown his commitment and devotion by studying and protecting the past for the benefit of the future. Dr. Khan's contribution opens new avenues of research and investigation in the ethno-archaeology of the Kingdom. His pioneer work in this field will long be remembered and shall serve as a guideline for our young Saudi archaeologists in pursuit of their ancestor's cultural and traditional entities.

Dr. Abdul Rehman Tayeb al Ansari
Member of Majlis Shoura and
Member High Council for Antiquities and Museums.

INTRODUCTION

The Wusum has always been considered as a camel brand or property ownership mark used by the Arabian nomads or the Bedouins of the desert. In spite of its extensive use and a deep - rooted cultural tradition, its study remained neglected, and as yet, no proper research has been conducted to trace its origin, evolution and development.

In 1984, the Department of Antiquities and Museums initiated a program of comprehensive rock art and epigraphic survey of the entire Kingdom. The survey team concentrated on recording the petroglyphs and inscriptions and overlooked to register the Wusum. Although on several sites Wusum were located alongside the inscriptions and petroghlyphs, or even superimposed on earlier petroghlyhs and pictographs. However, I was attracted to these abstract motifs and could not resist to record them in my personal diary.

Thus, during the fifteen years of rock art and epigraphic survey, covering most of the Kingdom of Saudi Arabia, besides 1200 rock art and inscription sites over 3936 Wusum have been recorded from various parts of the country. A corpus of Wusum or tribal symbols has been prepared and is included in this study.

The stock of Wusum included in this book exclusively consist of the tribal symbols which are located on the rocks and, as such, it is the first and the most comrehensive record of both prehistoric and historic tribal symbols which were depicted by the pristine Arab nomads on the hills and rocks in this part of the Arabian Peninsula which is now Saudi Arabia.

I must emphasize here that most of the Wusum located on the rocks are not in use currently; nor were all the Wusum in use by the present Arabian tribes available to me for comparative study and analysis between the old and new Wusum. It is, therefore, a preliminary study based on the available material. Also 3936 Wusum, which I have recorded from different parts of the country, do not constitute a complete corpus of Arabian symbols. I am sure several symbols are still missing from my record, Ofcourse, I had no means or resources to reach each and every place of the entire Kingdom which is a vast landmass of over three million square kilometer. However, Wusum from each geographical and administrative region of Saudi Arabia are represented in this study.

It was a difficult task to collect the Wusum or tribal symbols of the present tribes in Saudi Arabia. A book published by al-Riyadh news paper "Wusum al-Ibil "Inda Ba'd al Qabail" by Saleh Ghazi al Jawdi, proved to be very helpful. I also collected a number of modern Wusum through my direct contacts and enquiries made with the Bedouins during my field work.

It is my privilege to present this work to those who are interested in the study of the culture and tradition of Arabian nomads, the "Bedouins". I invite young Saudi archaeologists, anthropologists, ethnologists and historians to come forward and complete this research. This humble contribution of mine to the archaeology, rock art and ethnology of this country is but a most sincere attempt to raise the interest and motivation among the young educated Arab Bedouins to preserve this dying tradition of their ancestors, who have left the record of their tribal identity, the symbols of affiliation and unity on the rocks. It was the only source of communication which was available to them, but unfortunately our present young generation is doing nothing to preserve this

CHAPTER 1

WUSUM: THE PAST AND PRESENT TRADITION

Wusum are the signs of tribal identity and affiliation as well as ownership marks depicted on the bodies of animals, particularly camels, horses and cattle. These usually constitute geometric and non-representational motifs. The archaeological evidence and historical records suggest that the tribal identity signs have been in use since antiquity until the present day. The tradition of the use of tribal symbols can be traced back to several thousand years in Saudi Arabia.

Wusum* are located in large number in almost all parts of the Kingdom depicted on rocks, hills, in rock shelters, caves and isolated stone boulders found in wadis and in open desert areas. These are more frequently located near rock shelters, Bedouin camping sites, and at places where there were wells, springs, lakes, or other temporary or permanent water sources. There was a tradition among the ancient Bedouin girls or boys who look after their animals in the desert to engrave their Wusum on the rocks where they sit to rest or look after their grazing animals. In some cases they even superimposed the Wusum on earlier inscriptions and petroglyphs located near their camping sites.

In Saudi Arabia Wusum are located in large numbers at Jubbah, Hail, Sakkaka, Tabuk, Tayma, al-Ula in northern Saudi Arabia; at Jabel Arafa near Taif and Wadi Kafu in the Makkah area; Najran and Wadi Tathlith and ancient trade route in the south; Quwaiyah and around Riyadh in the central region of

* Wasm (singular), local Arabic name for the tribal sybmol.
* Wusum (plural of Wasm).

the Kingdom. Most of the Wusum are located in areas which are close to the great Arabian deserts, the Nafud in the north and the Rub al Khali in the south. Major rock art and Wusum sites are located in the desert areas which are now abandoned due to scarcity of water and grazing land, or due to shifting of Bedouins to town and cities, gradually adopting the modern urban life style. The high concentration of Wusum in northern and southern Arabia suggest that, in the past, these areas had enough water and grazing land for sheep and camel.

The distribution and dispersal of Wusum in different parts of Saudi Arabia is unique and least present in neighbouring countries such as Yemen, Oman, Bahrain, Qatar, Jordan and Iraq. Although tribal symbols were used in those countries as well, and in few cases Wusum are also located on the rocks and hills as reported by Henry Field (1952), but they are not so numerous as in Saudi Arabia. The similarity of some Wusum in the neighbouring countries to those of Saudi Arabia could be due to the migration of some tribes from Saudi Arabia in the remote past.

Henry Field (1952), and Hans Winkler (1952), were among the first recorders of Wusum from Jordan, Syria, Iraq, Egypt and Saudi Arabia. They pointed out the importance of tribal symbols and even attempted to record the existing Wusum used by various tribes in Jordan and Iraq. Most of the Wusum recorded by Field are from Jordan and Iraq while very few (about 80 Wusum) are reported from Saudi Arabian. Also he did not mention the accurate location of Saudi Arabian Wusum.

Field suggested that the Wusum marked on animals may have also been used for tattooing women in Egypt and Sudan. I do not agree with what they

suggested about the marking of Wusum on the bodies of women. Particularly in Saudi Arabia tattooing, is not practiced and Wusum were never marked on the bodies of women. Also, there is absolutely no relationship between the Wusum and the tattoos marked on women's faces in Africa.

Field also suggested a relationship between early Arabic alphabets of South and North Arabian scripts and the Wusum. According to Field (1952) some Wusum might have been taken from the existing alphabets. This does not seem to be convincing because Wusum were already in use by the Arab tribes long before the origin of writing in Arabia. Also, geometric and non-representational motifs are located in the prehistoric rock art of Saudi Arabia.

The ambiguity regarding the origin and evolution of Wusum remained until the present day due to the lack of any proper research on this subject. It is generally thought that Wusum originated simultaneously with the domestication of the camel in the recent past.

CHAPTER 2

THE CAMEL AND ITS ASSOCIATION WITH WUSUM

Although Wasm is basically a tribal symbol, it is mostly associated with the camel, and is generally considered as camel brand. The story of Wusum cannot be completed without discussing the value and importance of the camel and its place in the Bedouin society, culture and economy.

It is said that the camel has its origin in North America where its fossils are found in the Upper Eocene fauna. The earliest fossils outside North America date from the Pliocene. They were found in northern India and relate to the Camulus siwalenis and C. antiques (Wilson 1984:4). Camel spread in Russia, Rumania, Europe and Asia in the Pleistocene period. The European species separated from the northern branch in western Asia and spread across Arabia into North Africa (Clutton Brock 1962).

There is no clear evidence about the domestication of camel in Africa or Arabia. The archaeological record on camel is sparse and incomplete. Camel bones have been recovered in the excavations of a tumulus at Himma, southern Arabia (Zarins 1984); also its bones are found with human skeleton in the tombfield of Dhahran (Bruno 1984), and at al-Hasa (Moghannam 1998), in the Eastern Province. The dates vary from 2nd millennium B.C (Dhahran tombs and al-Hasa) to first millennium BC. at Himma, Najran. However, camel figures are depicted on the rocks almost all over Saudi Arabia and as far as Yemen in the south and Jordan in the north.

The petroglyph record does not reveal any evidence of the existence of

camel in Arabia before the Bronze Age (c.3500 years before present). There are hundreds and thousands of camel figures located on the mountains, hills and rock in northern, central, western and southern Arabia, but almost all of them could be attributed to a period ranging between 3500 years before present untill the recent past.

Various records suggest that the camel was present in Arabia as early as the Chalcolithic period (c. 4500 years before present), but its use as a domesticated animal and as a beast of burden is not very well confirmed until the late Bronze Age (3500 years before present), when it was used by the Midianites to invade Palestine about 1400 BC (Wilson 1984). The Queen of Sheba is said to have transported her luggage on camels when she went to visit King Solmon.

The total absence of the camel in the rock art of Arabia attributed to the Neolithic and Chalcolithic periods and its sudden appearance in the subsequent Bronze Age poses a problem of its dating as a domesticated animal. The vanishing of cattle figures and appearance of camel in the rock art may be subject to the change in the fauna of Arabia due to change in its climate and environment from cool and humid in the Neolithic to hot and dry in the Bronze Age. Thousands of camel figures are found all over Saudi Arabia, several of them are associated with early Arabian writings such as Bedouin (or so called Thamudic), Lihyanite, Nabataean and Musnad al-Janubi. Earliest camel figures are rarely associated with human representations, sometimes the camel is shown as a hunted animal in which horse riders are depicted attacking camels with long lances. Mikesel (1955) and Buliet (1975) suggested that the camel was first domesticated in the Yemen, though they do not provide any evidence in support of their views. On the contrary, camel bones are found in eastern and central Arabia dating from 3rd millenium BC. Camel figures in the rock art of

northern Arabia are more overwhelmingly represented than in the Yemen. Thus, based on the rock art evidence, it may be suggested that the camel first appeared and was domesticated in northern Arabia.

Camel played an important role in the social, cultural, economic and religious life of a Bedouin. It served as a beast of burden and the only source of transportation in the desert. Camel was the only source for transporting goods from place to place and was used both in trade and war. It is still the most loving and most acceptable animal for those Bedouins who are living in the desert.

The camel was loved by every Bedouin and was the most valuable commodity for him. There are hundreds of legends associated with the camel. It was considered a gift of God. It had some mythical value as it was found buried with human corpses in Dhahran tombs. The camel is also found buried in circular tombs, and cairns, and apparently seems to have been treated like human beings. Although, the poems, songs and mystical stories were written about the camel, it was never worshiped as a sacred animal. Several ox worshipping scenes are located in the rock art of Saudi Arabia, but there is absolutely no scene or evidence of camel-worshiping.

CHAPTER 3

THE ORIGIN AND EVOLUTION OF WUSUM

As yet it is not known how and when the Wusum were first originated. It is obvious that these were first adopted as tribal symbols and later were used as animal brands. During the comprehensive archaeological, rock art and epigraphic survey of the Kingdom of Saudi Arabia, conducted under the auspices of the Deputy Ministry of Antiquities and Museums from 1984 to 1993, I paid special attention towards the form, shape and technique of execution of Wusum and attempted to trace the origin and evolution of Arabian tribal symbols.

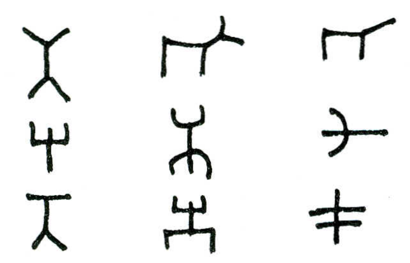
My research on the prehistoric rock art of Saudi Arabia revealed that long before the origin of writing, the pristine Arabs living in the desert, called "Bedouins", were practicing rock art for recording events, stories and messages. Thus rock art, like in some other parts of the world, was the first source of communication in prehistoric Arabia. The idea of writing and the use of Wusum basically originated from rock art practice.

In one of my recent papers I have suggested that each tribe or clan in antiquity (Neolithic / Chalcolithic c. 7000 to 5000 years before present), had an associative relationship with the cluster of sites indicating its estate. The ownership of the territory was expressed by depicting on animal or the horns of an ox in a particular style (Khan: 1986). Thus, the territory of each social group could be recognized by its unique style indicating on cattle horns which are restricted to certain zones or geographical units (figure 3).

The large sized human and animal figures located at the Neolithic rock art

sites of Jubbah, Hanakiya in northern Saudi Arabia and at Himma in southern Arabia, are shown with geometric motifs depicted on their chests, bellies and legs (figure 1). The occurrence of geometrical motifs on several human figures located at far off places from each other, may have been intentional and purposeful. It is possible that these motifs were depicted either as tribal affiliation signs or as the signature of the artist who carved those human and animal figures. Whatever the reason, it is evident that geometric and non representational motifs were first located in the rock art of the Neolithic period (c. 9000 - 7000 years before present) of Arabia. Although, we have no reason to suppose that the ancient man in Arabia depicted geometric motifs on human and animal bodies (Fig. 2, 4) for the same purpose as the modern nomads or Bedouins do. However, the similarity both in content and context of these motifs show a long and deeply rooted tradition which date back to several millennia.

The geometric and non-representational motifs are frequently found in the rock art compositions of Saudi Arabia. Infact certain categories of earlier Wusum carry signs which correspond to the schematisation and geometricism of animal and human figures such as:



The appearance of signs and symbols, their geometricism and graphic complexity contrasts with the drawings of human and animal representations in the rock art of Saudi Arabia. What these abstract signs, geometric motifs and Wusum mean and how these were originated, evolved and developed, did not greatly concerned the archaeologists and pre-historians because they thought

the Wusum originated within the historical period. The significance and the role of Wusum is still imperfectly understood. the relationship of Wusum to each other, their isolation in relation to rock art, their shape, form and structure implies the existence of a coded language the roots of which go far back in prehistory.

If in the beginning a Wasm was created as an individual fancy, such as the signature of the artist on the animal or human figure which he carved on the rock, or a decorative motif, whatever could be the reason, later it no longer remained the work of an individual but a collective social affair, showing a true social and tribal untiy which was indicated by a symbol "the Wasm". Moreover, a Wasm as a tribal symbol cannot be created unless the society consisted of a system of social unity in the form of tribes and clans.

The abstract and geometric motifs depicted on the bodies of human figures located at Jubbah and Hanakiya in northern Arabia, and at Himma, Najran in southern Arabia, are the earliest examples of incorporating these motifs in the rock art of Arabia. However, these motifs were exclusively depicted on human bodies, while the animal figures, such as cattle, attributed to the same Neolithic period are totally devoid of any such signs. It could be suggested that the geometric motifs marked on human bodies were meant to represent or symbolize a specific tribe, which could be taken as the earliest evidence of the existence of tribal life system in Arabia attributed to 9000-8000 years before present.

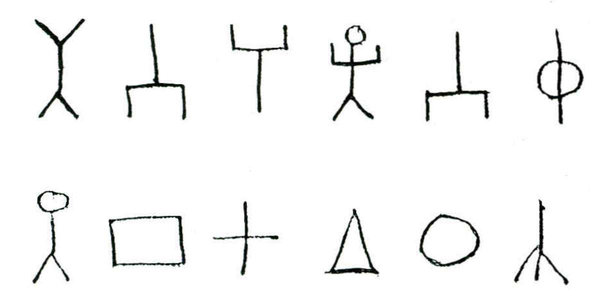
In the rock art of subsequent period (Chalcolithic c. 5500 years before present), large number of cattle figures are located in various parts of the Kingdom on the bodies of which geometric motifs such as triangles, circles

and squares are prominently depicted. This was the period in which cattle were domesticated on large scale in Arabia, and as the tribal life was already in existence, and certain geometric and abstract motifs were already in use as tribal symbols, the same were marked on cattle as animal brands. This provide ample evidence to believe that the geometrical designs marked on cattle figures in the Chalcolithic period were to indicate animal ownership as well as tribal affiliation as they do today.

It is evident that the Wusum or tribal symbols were purposefully created far back in Arabian prehistory as early as the Neolithic (c. 9000 - 8500 years before present), these symbols were used as a mean to transmitting to various target population symbolically encoded information about ethnic and tribal affiliation and identity. As such, these motifs were the first signs to be used in the prehistory, of Arabia as coded symbols long before the origin of writing. As a matter of fact, geometric motifs were the first intellectual creation of prehistoric artist. It suggests a deviation from the normal traditional artistic activities in which artist usually portrayed seen objects of nature, like human and animal figures. The creation of geometric and non representational motifs either for the purpose of showing tribal affinity, animal brands or whatever was the intention of the artist, was the first step towards symbolism which ultimately led the prehistoric artist towards abstraction, schematization and simplification of human and animal figures and the introduction of additional semantic signs and symbols which led him towards the creation of a system of pictographic communication. It is at any rate the merit of the Bedouin population of Arabia to have introduced the geometric and other non-representational motifs as signs and symbols in their daily life.

human and animal figures, either as ownership marks or as tribal affiliation marks date back to several thousand years and is a deeply rooted ancient socio-cultural tradition. We have also seen that the origin of Wasm is not just by chance or random. rather it is the result of a long process of the use of rock art as graphic art and its role as a symbolic communication system. A Wasm is thus created by the schematization of human and animal figures and other geometric and non-representational motifs. In the long course of time the artist abandoned realism for stylized and schematic art. Concept of a Wasm is the result of the development of human social and cultural values. Perhaps, some abstract motifs even might have developed into letters, numerals and symbols, conveying abstract ideas from the simple marks to a vocabulary of words. Some Wusum are similar in form, shape and design to the alphabet of ancient Arabian writings such as Thamudic (or the Bedouin writing), Lihyanite and Aramaic, which might have been adopted to represent the first letter of the name of a tribe (although in the present tradition we do not have any evidence showing the use of first letter of the name of a tribe as a Wasm). It is likely that the relationship between a Wasm and the alphabet of ancient writing is not random but is the result of the use of pre-alphabetic stock of signs by the Arab Bedouins.

Some of the Wusum which are similar to ancient alphabetical signs and schematic human and animal figures are as follow:



protected by marking on the ground, on the objects or on a nearby rock, the tribal symbol of the owner. As per traditional Bedouin law, no one finding such property, although lying isolated in the desert without any guard, will take it. Similarly, in case of accidental or sudden death of an individual in the desert, his belongings are taken away by someone who buried him and the Wasm of the deceased and his own are depicted on the grave stone. The belongings and the camel of the deceased could be recovered by his or her heirs if they found the grave. It is interesting to note that in a tribal society where wars and quarrels were so common and poverty and hunger was a common element, the Bedouins followed their traditions and respected their laws so honestly and strictly.

The same Wasm my be used by widely separated tribes or sub-tribes. In such cases a difference is created by marking the Wasm on a different part of the body of the camel in order to make the distinction as to the ownership. If a tribe marked its Wasm on the neck the identical Wasm can be used by other tribe living in a far off region but it will be depicted either on the leg or the rump or any other part of the camel body but never on the neck.

The designs and shapes of Wusum generally differ widely from region to region; those found in northern Saudi Arabia differ greatly form those found in southern Arabia. Similary some identical Wusum might have been adopted by another tribe without the knowledge of its being used by other tribe living in a far off place.

A Wasm may have additional sings to represent the following:

1 - Sha'ahid or an additional mark for the branch (called al-Fakhad) or sub-tribe.

2 - Shàhid for the clan of a tribe called al-Jama'a.

3 - Shàhid for the individual or farad of a tribe or clan.

A Wasm can be depicted on different parts of the body of a camel. But as each tribe strictly adheres to a particular symbol it also marks its Wasm on a specific part of the body of the camel and never changes its place. Likewise all members of the same tribe strictly follow the same scheme.

A Wasm can be depicted on

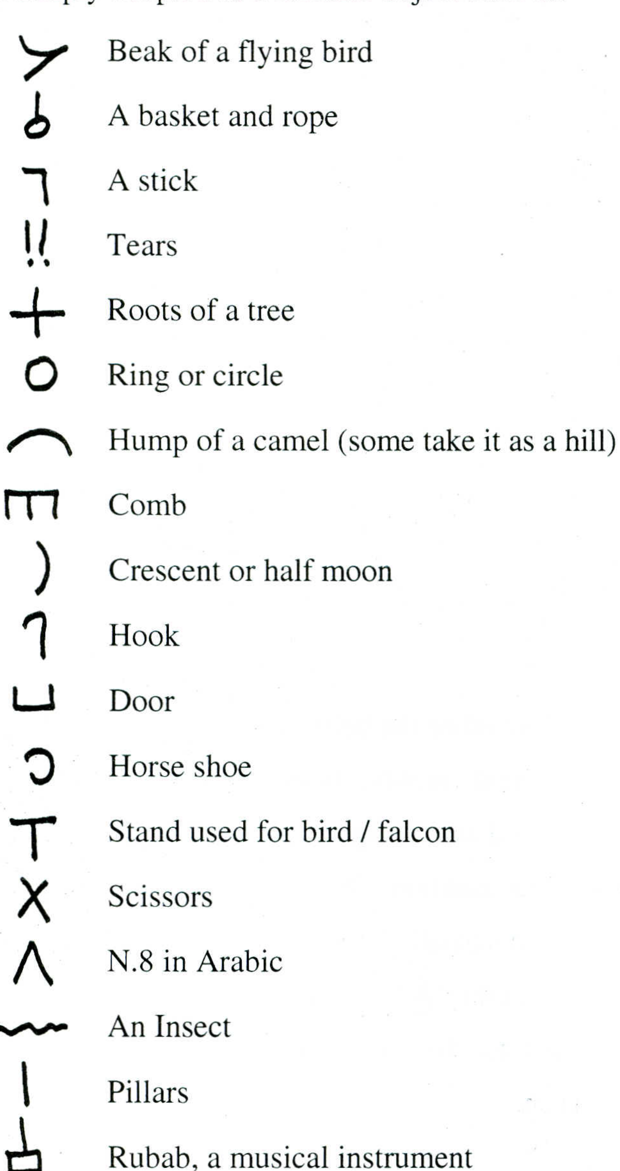
- Right or left side of the neck.
- Right or left side of any of the two thighs or rumps.
- On any part of the front or hind legs.
- On or under the ears.
- On the nose.
- On the chest.
- On the head.

A Wasm is extremely rarely depicted on the belly or the hump of the camel.

We do not know what different motifs, both geometrical and non-representional depicted on human and animal figures in prehistoric rock art did mean, but in the present Bedouin tradition "Wusum" do represent certain objects as symbols. These objects are usually in every day use of the people or are familiar with. For example the motif " " used as a Wasm by a tribe call it "Dilw" which it means "a basket and the rope". There is no doubt that this motif resembles a basket and a rope.

Some of the Wusum used by different tribes are quoted here. Each Wasm resembles some object and is known in relation to that object. Why a particular object is adopted as a Wasm by a tribe is not known. When I enquired some

Sheikhs (head of a tribe) or old people of various tribes they could not give any specific reason for adopting a certain motif as their Wasm. Thus , a Wasm does not contain any particular theme, nor any meaning or story is associated with it. It is simply adopted as a familiar object such as:



Some Wusum are composite signs consisting of a number of similar of different motifs such as:

 Three circles

Tears and an eye

Five vertical lines

Three vertical lines

Some Wusum are complex and do not represent any object. They also have no names and the users do not know what these Wusum mean or when and why these were adopted by their tribes:



A Wasm is therefofore a symbol, which concerns with information exchange, not regarding the ownership of livestock only, but also territorial boundaries, migration routes of various Bedouin tribes, camping sites in the desert and tribal affinity of the people. Some of the Wusum have distribution which cut across tribal boundaries and are located in far off localities. The dispersal of similar Wusum may be the result of interregional contacts and cultural influences of certain tribes or the movement of certain tribal people through specific routes for trade or other reasons. It could be the result of intensity of interaction, contacts and mutually exchanged cultural behavior. Some of the Wusum had legendary association with some tribes or clans of the past famous for their bravery.

The concentration of different types of Wusum on some sites suggest that these were probably religious centers, shrines or sanctuaries or open air temples, location of wells, springs or seasonal water ponds, commonly used by various social groups or tribes having common cultural and religious

idealogies. Such location could possibly be taken as aggregation sites where people from different tribes aggregate either on social events or for performing rituals, or collecting water; they depicted Wusum on the site as memorial signs. For example, Jubbah, northwest of Saudi Arabia, where hundreds of Wusum of different types and several idolifrom representation are located, must have been in the past, an important and probably the only major source of water in the great Nafud desert (a dry lake which was active in the Neolithic times is situated at Jubbah - Khan 1993); also a religious center where people from different tribes and social groups having similar religious idealogies might be aggregating to perform religious rites. Similarly, the concentration of Wusum on a dry spring site near Tayma may be taken as a water place commonly exploited by the people of the tribes whose Wusum are depicted near the spring. The location of more than one Wasm on a site must be seen in the context of good and peaceful relations between various tribes, and of increased mutual interaction and interrelationship among them. In spite of close contacts and interaction, the individual identities and tribal affinities were strictly maintanined. So is the case with the present tribal societies of Arabia.

It may be suggested that the wells, springs and other temporary and permanent water bodies where a number of Wusum of different tribes are located on a single rock, could have been the places commonly exploited by the people whose Wusum are engraved or carved on those sites. Wusum might have been depicted as signatures of the tribes on the rock which served as a document of agreement in a non- literate society. Wusum are never placed on war flags and banners, but these are depicted on personal objects such as knives (figure 31), swords, weaving objects, tents and hand made pottery and objects of daily use.

CHAPTER 5

SIGNS AND SYMBOLS - A UNIVERSAL PHENOMENON

Signs and symbols constitute an essential element of prehistoric rock art. The non representational motifs are found side by side with the human and animal figures and appear in a large variety of shapes and designs. The art historians have always considered them as the most intelligent creativity of prehistoric artist. The abstract, non-representational and geometric characters in rock art were certainly not the result of aesthetic production but the result of a long process of schematization and abstraction in rock art. These were created as meaningful signs and symbols which were created and understood by those who are no more among us.

The occurrence of non-representational motifs in rock art is a universal phenomenon, but what is surprising is the use of identical characters as signs and symbols such as circles, triangles, squares and scratched marks, dots and other abstract characters which are commonly found in the rock art of American Indians, Australian Aborigines, African Bushman, Sahara, Asia as well as Saudi Arabia. Like the stone tools of various Palaeolithic periods which are identical in all the regions of the world and mostly are contemporary to each other; we find that most of the non-representational motifs are also identical in the rock art of different countries and apparently there seems to be no reason to believe that the similarity in rock art and stone tools could be the result of contacts among the people of these far off regions during the Palaeolithic or later prehistoric periods.

INTERNATIONAL SIGNS AND SYMBOLS

* Palaeolithic
* Neolithic
* Hieroglyphic
* Summerian
* Indus valley
* Proto-Sinatic
* Phoenician
* Greek

x Anatolian and Persian Seal

• New World Signs

~ Saudi Arabian Rock Art

~ al-Musnad al Shmali Writing

~ Tribal Symbols

* After Forbes (1979); x Boardman (1970) ; • Mecglone and Leonard; ~ Khan (1993).

It appears that there was a corresponding social homogeneity and continuity in the human socio-cultural system in prehistory that is why we find similar non-representational images being used in different regions of the world. The sign system ultimately led the people to create a language of symbols and finally towards the origin of writing. Thus, semantic signs developed a system of symbolism which we cannot interpret or understand. Each sign or symbol, although identical to each other, located long distance apart, may have similar or different meaning in different socities and it is not necessary to have the same meaning for the same sign or symbol in each society or cultural period.

It is an important phenomenon that in a non literate society signs became semantic and a symbolic communication system was evolved and developed through certain coded characters which were either adopted from the existing rock art system or / and were created according to the need. The principal, on which the system of Wusum operates, consists of a complex combination of non-phonetic characters. It constitutes a coded system which is used only for a limited purpose. The Wusum are therefore, symbols that have no connection with the language and that expresses meaning directly. The signs are semasiographic or ideographic in which symbols are unrelated to utterances, Just like international traffic signs which have no relationship with any language but are understood by all (Doe : 1992). It is why Wusum may have a direct or indirect role in the origin of writing. However, the Wusum are still in use by the Arab Bedouins although many of them now know how to read and write. A Wasm therefore, represents a semasiographic or ideographic system of characters transmitting information through coded symbols depending upon specific set of visual marks and not the phonetic signs.

CHAPTER 6

LOCATION AND DISPERSAL OF WUSUM IN SAUDI ARABIA

Although the rock art practice was ceased in Arabia with the rise of Islam about 1500 years ago, and the present Bedouins have absolutely no idea of rock art located in their territories. They do not know by whom and when those hundreds and thousands of petroglphys were created. But surprisingly they still use Wasm as their tribal symbol and camel brand. However, this does not apply to the tribes living in the western and southwestern highlands. Perhaps the reason is the scarcity of camels in the hilly regions. If a Wasm is depicted on a camel or sometimes on an ox in the Asir region, it is marked as an individual's animal ownership brand and not as a tribal symbol. The tribes inhabited on the high mountains of Asir in southwestern Arabia do not have tribal symbols; this tradition is restricted to the desert Bedouins of northern, central, eastern and southern Arabia.

Wusum from all over the kingdom have been recorded during the comprehensive Rock Art and Epigraphic Survey of the Kingdom conducted by the Deputy Ministry of Antiquities and Museums. As mentioned earlier, these tribal symbols are located on the rocks, hills, mountains and Bedouin camping sites, on small rocks as tribal territorial marks, and near wells, springs, lakes and seasonal water ponds. A corpus of 3936 Wusum has been prepared by this author. Some of the Wusum are repeated on several sites, so is the case in the following list, the purpose is to record each Wasm wherever it is located. The exact recording of each Wasm, its dispersal in different regions of the country as well as in the neighboring countries will help greatly in tracing the origin,

settlement, and migration of various tribes in the Arabian Peninsula. The migration, resettlement and camping sites of various tribes could be traced with the location of their Wusum in different regions of the Peninsula.

Wusum are usually depicted by pecking, engraving, or scratching the darkly patinated rock surfaces. Some are chiseled deeply in the rocks and are very well preserved, while others are superficially pecked and most of them are fading. There are no painted Wusum, if there were any, they might have been washed out by rain and wind erosion. Some modern Wusum are made by chalk or charcoal and some are painted by modern spray paints. However, all the old Wusum are either pecked or engraved and are very well preserved until now.

Wasam no. from			Location
1	to	10	A small Jabal near east of Hail, northern Saudi Arabia.
11	to	12	Jabal al Qa'id, Hail.
13	to	14	A small Jabal near Jabal al Qa'id, Hail.
15	to	31	A small hill located northeast of the city of Hail.
32	to	42	Jabal al Qa'id, north of Hail.
43	to	54	East of Jabal al Qa'id, north of Hail.
55	to	73	West of Jabal al Qa'id, Hail.
74	to	111	Jabal Tuwal al Nafud, north of Hail.
112	to	127	Al-Khutta, north of Hail.
128	to	134	Ghar Radha, Jubbah, north of Hail.
135	to	141	Tilal al Samh, Jubbah.
142	to	145	Tal'at Ibn Saud, Jubbah.
146	to	148	Hawsa't al - Qhareer.
149	to	150	Jabal Al-A'ridh, Jubbah, Hail.
151	to	156	A hill, about 10 km. east of Jubbah, north of Hail.
157	to	159	Turabah, 20 km north of Hail.
160	to	162	Near Jabal al Yatib northeast of Hail.
163	to	183	Opposite Jabal al Yatib, Hail.
184	to	208	Mahjaba, Jabal Gharnata, Shamli, Hail.
209	to	211	Al-Awayqilat, Shamli, Hail.
212	to	216	Al-'Aaqir, Shamli, Hail.
217	to	218	Al-Laqat, northwest of Al-'Aqir, Shamli.
219	to	229	Sahout (Al-Muthallath), Shamli area.
230	to	235	Jabal Arnan, north of Shamli, near the Nafud desert.
236	to	243	Al-Kahayliyah, Shamli area, Hail.
244	to	249	Taraf al Shaqqah, Baidat al Natheel, Shamli, Hail.

Wasam no. from			Location
250	to	253	Baidat al Natheel, Shamli.
254	to	267	Sahabah near Baidat al Natheel.
268	to	273	Ghar al Hawail, Shamli.
274	to	279	Al-Munawwarh, Shamli.
280	to	285	Gharmol Fahaid, Al-Amayer, Shamli.
286	to	289	Baidat al Natheel, Shamli.
290	to	298	Ghar al Khadam, al-Amayer, Shamli.
299	to	304	Al-Amayer, Shamli.
305	to	311	Umm Shatba'n, Shamli.
312	to	325	Qita'al Harees, al-Amayer, Shamli.
326	to	343	Rawdat al-Fahyed, Shamli.
344	to	354	Al-Frothiyah, Shamli.
355	to	365	Opposite al-Forthiyah, Shamli.
366	to	374	Al-Mahneen, Shamli.
375	to	392	Al-Hunain, Shamli.
393	to	406	Khunsur wa Khunaiser, Shamli.
407	to	423	Tilal al Iffah. Shamli.
424	to	435	Shayat, al Shamli.
436	to	457	North of Qariyat, al-Shamli, Hail.
458	to	462	Al-Suwaiti, Qariyat al-Hayet, Hail region.
463	to	465	Uwain al 'Aliyan, Al-Hawait, Hail.
466	to	469	Al-Dira al Qadeema, al-Hawait.
470	to	000	Al-Samra near Nuqra, northeast of Madina al Munawwarah
471	to	477	Sadd al Mashqouq, Khaybar, north of Madinah Al-Munawarrah.
478	to	485	Al-Barji, Khaybar
486	to	488	Harat al Mushrafa, Khaybar area.
489	to	499	Wad al Wati, Khaybar.
500	to	505	Al-'Ain, Khaybar, Madina al-Munawwarh.

Wasam no. from			Location
506	to	529	Jabal Yatib, Hail.
530	to	535	West side of Jabal al Yatib, Hail.
536	to	540	Around Jabal Yatib.
541	to	566	Jabal al Milihya, Hail area.
567	to	667	A small Jabal around Jabal Milihya.
668	to	717	Jabal al Janin, northeast of Hail.
718	to	778	Northeast of Jabal Janin, Hail.
779	to	785	As- Sahah, Hail.
786	to	821	Sakha'at Hudairah, Hail area.
822	to	971	Tabuk area, Wadi Bajdah, Wadi Asafir, wadi al Baqar, Wadi Damm, wadi Asafir in Tabuk area.
972	to	966	Jawf, Sakaka, rocks and hills around Jawf and Sakaka.
997	to	1003	Ghar al Hamam, Tayma, northwest of Saudi Arabia.
1004	to	1068	Jabal Taweel Saeed, Tayma.
1069	to	1144	Khabou Khawla, east of Tayma.
1145	to	1175	Qarat al Hayran, east of Tayma.
1176	to	1193	Jabal Wadha, Tayma.
1194	to	1204	Talqat al- Mushish, Tayma.
1205	to	1223	Mantar Bani Atiyah, east of Tayma.
1224	to	1233	Jabal al-Akhdar, 4 km north of Tayma Museum.
1234	to	1235	Wadi al Marakh, west of al-Ula.
1236	to	1244	A small hill on the west side of Wadi al Marakh.
1245	to	1259	Wadi Ramm, al-Ula.
1260	to	1270	Qasr al Bint, Madain Saleh.
1271	to	1272	Jabal al Athlab, Madain Saleh.
1273	to	1297	On a small hill in Madain Saleh.
1298	to	1307	Al-Khuraybah, al-Ula.

Wasam no. from			Location
1308	to	1315	Al-Khuraybah and nearby Jabal.
1316	to	1356	Al-Motadil, al-Ula.
1357	to	1369	On a hill near the museum of Al-Ula.
1370	to	1371	Near the tombs of Madain Saleh.
1372	to	1385	al-Muzham, Al-Ula.
1386	to	1407	Abu-Tawal, al-Ula area.
1408	to	1409	North of the town of al-Ula.
1410	to	1426	West of the town of al-Ula.
1427	to	1435	Tawar al Pasha, al-Ula.
1436	to	1461	West of al-Ula on small hill.
1462	to	1467	South of the town of al-Ula.
1468	to	1484	Wadi Sadr, west of al-Ula.
1485	to	1496	al-Khuraymat, al-Ula.
1497	to	1523	Shakhannab, al-Ula area.
1524	to	1541	Jabal Sila, Madain Saleh.
1542	to	1560	Khabou al Khuwaiyrah.
1561	to	1577	Wadi al Atwa'am, al-Ula.
1578	to	1604	Wadi al Awarish, al-Ula.
1605	to	1621	Rawdat al Nafa, north of al-Ula.
1622	to	1633	Umm Azr, al-Ula area.
1634	to	1639	Jabal Lulu, Yanbu al Nakhal, Madinah area.
1640	to	1646	Wadi Nakhl, Yanbu' al-Nakhal 7 km east of Baqa'a, Madinah region.
1647	to	1686	Harrat al Suwayd, Al Suwaydrah, north of Madina al-Munawwarah.
1687	to	1722	Al-Azzamiyat, Tayma area.
1723	to	1724	North of Qasr al Hamra, Tayma.
1725	to	1753	North of Tayma, on a watch tower.
1754	to	1762	Mantar Bani Attiyah, Tayma.

Wasam no. from			Location
1763	to	1767	Jabal Aba Mughair, Tayma.
1768	to	1795	Haswa aba Mughari, Tayma.
1796	to	1800	Awaynat Ulliyah, Tayma.
1801	to	1873	Wadi Aba Mughair, rocks along the wadi.
1874	to	1891	Jabal Qalata, Bisha, southern Arabia.
1892	to	1926	Arfa al-Taiq, Darb al Feel, Bisha.
1927	to	1935	Tayab al Ism, Bisha.
1936	to	1941	Al-Zabaha (Dhabah), Bisha.
1942	to	1945	Al-Dhabha area, Bisha.
1946	to	1948	Hajar al Imsa'al, Bisha.
1949	to	1954	Wadi Marishan, Bisha.
1955	to	1958	Al-Hadiqa, near Bisha.
1959	to	1975	Zahayat, Bisha area.
1976	to	1979	Jabal al Rahi, al-Baha, south western Arabia.
1980	to	1988	Jabal al Qahab, al-Baha.
1989	to	1997	Jabal al-Labdha, Tubala, Bisha.
1998	to	2000	Hadbat al Tubala, Bisha.
2001	to	2005	On the road to Taif from Al-Baha.
2006	to	2029	Wadi Hafayer, Daras Madib, Taif
2030	to	2085	Jabal al Arfa, Taif.
2086	to	2110	Hai al Tamour, Taif.
2111	to	2132	Talata'a, Taif area.
2133	to	2138	Al-Maktouba, Taif area.
2139	to	2150	Jabal Marigan, Tathlith, southern Arabia.
2151	to	2153	Al-Khaniq, Wadi al Tathlith.
2154	to	2163	Wadi al-Naqa', Tathlith area.
2164	to	2168	Al-Zarqa, Tathlith, Najran region.
2169	to	2172	Jibal Nakheel, Tathlith, Najran
2173	to	2181	Wadi Na'am' Tathlith area.

Wasam no. from			Location
2181	to	2187	Al-Khaniq, Tathlith.
2188	to	2196	Jabal al-Sawadah, Tathlith.
2197	to	2207	Opposite Jabal al Sawadha, Tathlith area, Najran.
2208	to	2218	On a small rock east of Jabal al-Sawadah.
2219	to	2222	Wadi al-Harashiq, Tathlith.
2223	to	2244	Jabal As-Sadah, Tathlith.
2245	to	2270	Wadi Na'am, Tathlith.
2272	to	2277	Shuaib al Masqali, Tathlith area.
2278	to	2290	Wadi Na'am , Tathlith area.
2291	to	2353	Jabal Al-Khaniq, Tathlith.
2254	to	2356	Souqa, Tathlith.
2357	to	2359	Al-Kharban, Nimas.
2360	to	2361	As-Sallam, Nimas area.
2362	to	2365	Al-Hussainiya, Najran.
2366	to	2376	Khasham al A'an, Najran.
2377	to	2382	Habbouna, Najran area.
2383	to	2384	Shuwai Zat Hamar, Najran area.
2385	to	2388	Kutnah, Najran.
2389	to	2391	Sarour, Najran area.
2392	to	2397	Thar, Najran area.
2398	to	2400	Qatan, Najran area.
2401	to	2403	Ain al-Jamal, Najran.
2404	to	2413	Zibah, Najran.
2414	to	415	Najed Khayran, Najran.
2416	to	2418	Near Najed Khayran.
2419	to	2424	As-Sai, Njaran area.
2425	to	2442	As-Sai area, Njaran.
2443	to	2452	Shab, Najran area.
2453	to	2466	Najed Sahi, Najran area.

Wasam no. from			Location
2467	to	2475	Wadi Umm al Khurma, Nagran.
2476	to	2477	Jabal al Kaukab, Himma, Najran.
2478	to	2489	Jabal al Kaukab further north.
2490	to	2512	Wadi Haya, Najran.
2502	to	2507	Wadi Haya, small rock in the wadi.
2508	to	2509	Al-Zabiyah, Najran area.
2510	to	2512	Khawr al Kardi, north of Himma, Najran.
2513	to	2519	Jabal Umm Raqiba, north of Najran.
2520	to	2535	Jabal al-Ulma'an, Najran.
2536	to	2565	Jabal Ain al Na'am, north of Najran.
2566	to	2571	Yedmah, north of Najran.
2572	to	2586	Hills near Jabal al-Na'am.
2587	to	2591	Tayab al Ism, Najran.
2592	to	2593	Qassirah Zamzam, Njaran area.
2594	to	2613	Zamzam, north of Najran.
2614	to	2626	Jabal Tambar, Najran area.
2627	to	2636	North of Jabal al-Ulman, Najran
2637	to	2640	Jabal Tawidha, Najran.
2641	to	2644	Qalatha, Njaran area.
2645	to	2653	Shubraq, Najran.
2654	to	2662	Jabal al Qayah, northeast of Najran.
2663	to	2664	As-Sariyah, Najran.
2665	to	2668	Al-Musayfir, Najran.
2669	to	2672	Jabal Wasit, Njaran.
2673	to	2678	Around Jabal Wasit.
2679	to	2688	Jabal Hawa'an, Najran area.
2689	to	2696	Sha'ib Saleem, Najran area.
2697	to	2699	Jabal Kaukab, Himma, Najran.
2700	to	2709	Jabal Kaukab north.

Wasam no. from			Location
2710	to	2720	In the middle Jabal Kaukab further north.
2721	to	2727	Jabal Kaukab.
2728	to	2733	Jabal Kaukab northwest side.
2734	to	2736	Jabal Kaukab west side.
2737	to	2742	Jabal Kaukab further northwest.
2743	to	2753	Al-Hajaj, Darb al feel.
2754	to	2762	Further south of al-Hajaj, Drab al Feel, south of Najran.
2763	to	2766	A camping station on the Trade Route.
2767	to	2774	Al-Taweela besides highway to Najran
2775	to	2778	1 km. before Hazin al birka, Bisha area.
2779	to	2787	Hazin al Birka, Bisha.
2788	to	2794	Wadi Hazin al Birka, Bisha.
2795	to	2800	Wadi Hazin al Birka fruther south.
2801	to	2804	Al-Hajr on the way to Yemen.
2805	to	2806	Nasb Sulaiman, Bisha area.
2807	to	0000	Al-Mania al Hamad, Bisha area.
2808	to	2818	Dhahran al Janub, Asir region.
2819	to	2822	Jabal As-Sawdha, Abha.
2923	to	2828	Marhaba, Abha.
2829	to	2833	Jabal Arousa, Abha.
2834	to	2839	Qariyat al Faya, Abha.
2840	to	2850	Al-Faya, jazan area.
2851	to	2852	Muntazah al Dalghan, jazan.
2853	to	2855	Wadi Mughil Shumal, jazan
2856	to	2881	A small rock inWadi al Mughil, Jazan.
2882	to	2893	Jabal Al-Qa' Jazan.
2894	to	2914	Qariyat al Mashlah, Jazan area.
2915	to	2923	Wadi wasa, Qariyat al Shayira, Jazan.

Wasam no. from			Location
2924	to	2925	Qariyat al Hima.
2926	to	2928	Sabiya, Jazan.
2929	to	2937	Amarat al Ibrak southeast of Qunfidha, Makkah
2938	to	2989	Ra'aka, Waid al Muallimat, Makkah
2990	to	3035	Wadi al Ra'ka, Makkah.
3036	to	3069	Mu'allimat, Makkah.
3070	to	3093	Ra'aka, Makkah, area.
3094	to	3109	Ra'aka fruther west in the wadi, Makkah area.
3110	to	0000	Jabal al Dhai, Bani Zubiyan, Makkah area.
3111	to	3120	Sakia in Al-Kharar Bani Zubiyan area.
3121	to	3124	Wadi Hassiyah, Qariyat Sharqib.
3125	to	3130	Wadi Sahia, Makkah area.
3131	to	3136	Qariyat Bani Yazid, Makkah area.
3137	to	3160	Wadi al Yalman, Makkah area.
3161	to	3164	Wadi al Yalman on the west side, Makkah area.
3165	to	3169	Wadi Jadad, Makkah area.
3170	to	3171	A rock in Wadi Jadad, Makkha area.
3172	to	3217	Jabal Qura in wadi Qura, Makkah area.
3218	to	3221	South of Arafat on the highway to Jeddah.
3222	to	3226	Near Arafat, east of it, Makkah area.
3227	to	3228	Wadi al Asailah, Makkah area
3229	to	3231	Al-Raheed, Makkah area
3232	to	3239	East of Arafat, Makkah area.
3240	to	3284	Wadi al Kafu, Makkah area
3285	to	3308	Wadi al Kafu further east, Makkah area
3309	to	3311	Wadi al Kafu further north, Makkah area.
3312	to	3316	Arafat, Makkah.
3317	to	3319	Al-Maghmas, near Arafa, Makkah area.
3320	to	3354	Quawiyah, Riyadh region.

Wasam no. from			Location
3355	to	3359	Al-Talha (Darb al Feel), Asir region.
3360	to	3361	Al-Qarara, Asir region.
3362	to	3365	Wadi Aqaq, Asir region.
3366	to	3368	Al-Mudarrajah, Asir region.
3369	to	3373	Al-Marjouma'a, Asir region.
3374	to	3378	Al-Jamalayn, Asir region.
3379	to	- -	Wadi al Ashar, Asir region.
3380	to	3381	Al-Za'la, Asir region.
3382	to	3383	Wadi al Khada'ar, Asir region.
3384	to	3407	Aqba wadi al Masawla, Asir region.
3408	to	3441	Umm al Qassas, Asir region.
3442	to	3443	Al-Hafayer wells, Asir region.
3444	to	3448	Al-Kutna, Asir area.

APPENDEX

While this book was in press, I recorbed some Wusum on my short visits to some areas and some are reported by my freinds and colleagues. Exact location of several of these Wusum is not available, but just for record these are included here.

Wasam no. from			Location
3449	to	3499	Sabkhat al Dabitiyah, Eastern Province.
3500	to	3523	Eastern Province specific location not known.
3524	to	3533	Jandriyah, near Riyadh.
3534	to	3541	Wadi Fajr, Al-Ula, northwest Saudi Arabia.
3542	to	3543	Ithra, northern Saudi Arabia.
3544	to	3550	Ghar Samra, Tayma.
3551	to	3552	Radwah, Riyadh region.
3553	to	3557	Umm Ayyash, a jabal between Qarqar and Mawlah, Riyadh region.
3558	to	3562	Wadi Shazi, Arar, northern region .
3563	to	3565	Al-Qal'ah, Sakaka.
3566	to	3569	Qasa' al-Furayh, southwest of Markaz Tuwayr, Sakaka.
3579	to	3597	Jabal Birnis and Qilal Za'bel .
3598	to	3600	A small hill northwest of Qilat Za'abel, Sakaka.
3601	to	3616	Rajajil, Sakaka area.
3617	to	3618	West of jabal al Qa'a, Sakaka.
3619	to	- - -	West of Tuwayr, Sakaka.
3620	to	3621	Qa'a al-Furayh, Sakaka.
3622	to	3623	Near Markaz al-Qa'idah Qarah, Sakaka.
3624	to	3634	West of Markaz al-Qa'idah, Sakaka.
3635	To	3639	West of Sakaka, near Za'bel fort.

Wasam no. from			Location
3640	to	3943	Jabal Banyan, 25 km from Qara, Sakaka.
3644	to	3666	Jabal Hamamiyat, Sakaka
3667	to	- - -	Wadi al-Qaoud, Sakaka.
3668	to	3677	A small hill in Wadi al-Qaoud
3678	to	- - -	Qasr Muwaysim, Hamamiyat, Sakaka
3679	to	3687	Near Hamamiyat, Sakaka.
3688	to	3694	Aba al Qais, Domat al Jandal
3695	to	3697	Shuwaythiya, north of Sakaka
3698	to	3701	Jabal al Ra'af, Sakaka
3702	to	3703	Near Jabal al Ra'af, Sakaka.
3704	to	3706	Jabal Ziliyat, Sakaka.
3707*	to	3727	Qawiyah, Riyadh region.
3728*	to	3738	Jabal Burma, Riyadh
3739*	to	3744	Jabal Laban, Riyadh
3745*	to	3760	Al-Ammariyah, Riyadh
3761	to	3788	Tabuk, northern Saudi Arabia
3789	to	3936	Khubat al Tamasil (standing stones) near al-Ula, northwestern Saudi Arabia
3937	to	3945	Wadi Khanaq, Madinah al Munawwarah.

CHAPTER 7

COMPARATIVE ANALYSIS OF THE OLD AND NEW WUSUM

ETHNO-ARCHAEOLOGICAL STUDY OF SYMBOLS

O|O : Wasm of Al-Saud, the Saudi Royal family. It is depicted on the upper left thigh of the camel.

This Wasm is located on the rocks in the following areas of Saudi Arabia:

- On the vertical surface of a darkly patinated rock just northwest of the city of Hail, northern Saudi Arabia.
- Jabal Tawal al Nafud, north of Hail near the Nafud desert.
- On a small hill near Jabal al Milihiyya, Hail region.
- On another hill near Jabal al Milihiyya.
- On a small hill northwest of the city of Tabuk
- Qarat al Hayran, east of the town of Tayma.
- On a hill in Madain Saleh.
- Jabal al-Arafa near Taif air port.
- Jabal al Talat'a, Taif area.
- Shubraq, northeast of the city of Najran, southern Saudi Arabia.
- Jabal Wasit, Najran.
- Jabal al Sooda, al-Baha, Asir region.

- The same Wasm (O|O) is also used by Al-e-Muneef of the tribe Al-Jahadla living at Al-Sadiya of Makkah area. Among them this Wasm is depicted on the left thigh of the camel (i).

) Depicted on the left cheek of the camel. It is called "Hilal" or crescent and belongs to the sub-tribe al-Mizbakh of al-Wahoob, living in the area of Markaz al Zubayra, Muhafizza (ii) Hail.

It is depicted on the rocks in the following areas of the Kingdom:

- Mahjabah, Jabal Gharnata, Shamli, Hail, north of Saudi Arabia.
- On a small hill located northwest of Tabuk, northwestern region.
- Jabal Qalata, Bisha area, southern Saudi Arabia.
- Jabal al Arafa, Taif.

The Al-Wahoob tribe now living in the area of Hail, northern Saudi Arabia might have been migrated in the past from Bisha area, or it's Sub-branches lived in the Bisha and Taif area for some time, The presence of it's Wusum on Jabal al Arafa in Taif, and Jabal Qalata in Bisha area, may also be due to the migration or temporary residence of some of its clans or families in that area.

═ This Wasm is called "al-Matragain" and is used at present by the

(i) From "Wusum al-Ibil 'ind Ba'd al Qabail "Saleh Ghazi al jawadi, Jaridhat al-Riyadh publication no. 14, February 1995.

(ii) The Kingdom is divided into different administrative zones called Munatiq (Regions), Muhafizza (Districts) and Marakiz (Village centers).

following tribes:

- The clan Al-Muwatibah from the tribe of Al-Shalawa, living in the area of Muhafizza Taif and further south.

- It is depicted on the lower left shoulder of the camel and belongs to al-Hamidh tribe now a days living in the Najran region, southern Saudi Arabia.
- It is depicted on the left side of the neck of the camel and belongs to the clan Al-Sabiyath from the tribe of Al-Hawayta presently living in Muhafizza Taif, western Arabia.
- Depicted on the left side of the neck of the camel and belongs to the tribe of al-Taqataqa'a living in the area of Tabouk, northwestern Saudi Arabia.
- Depicted on the thigh of the camel and belongs to Al-Atawat from al-Jafar
- of Al-Shammar tribe living in the northern border area of the Kingdom.

On the rocks and hills this Wasm is located at:

- Qarat al Hayran, east of Tayma, northwestern region.
- Wadi Raka'a, Jazan, southern Arabia.
- Tabuk, northwest of the Kingdom.

It is depicted on the right thigh of the camel and belongs to the tribe Al-Hamran living in the area of Al-Ghola'a and Shahsa'a in al Asfan, Makkah, western region.

- Called "al-Ghaza" and depicted on the right thigh of the camel by al-Jabrin of Al-Mufaddal of Adouh which are sub-tribes and clan of al-Shammar living in the border area of Leena, northern Saud Arabia.

The same Wasm is located in the following areas of the Kingdom depicted on the rocks and hills:

- Mahjaba'a, Jabal Gharnata, Shamli, Hail, northern region.
- Jabal Taweel Saeed, Tayma, northwest of the Kingdom.
- Jabal al-Muzham at al-Ula, northwestern Saudi Arabia.

There is no doubt that Al-Shammar is among the oldest tribes of Arabia living in northern region of the Arabian Peninsula since antiquity. The location of its Wusum on the rocks at Tayma, al-Ula and Shamli suggest that some of their people lived in those areas as well.

Although the Wusum of other tribes are found on rocks and hills in many different areas of the Kingdom, those of the tribe of Shammar are mostly confined to the northern region. It appears that this tribe remained restricted to the north of Saudi Arabia. There is apparently no evidence of its sub-tribes or clans migrating to other regions as their Wusum are very rarely found elsewhere in the Kingdom. This confinement of a tribe to a certain territory is unique in the sense that in spite of their large number, power and authority, Al-Shammar did not try to migrate or acquire other lands.

The principal Wasm of Shammar is also recorded on several rock art sites, and identical geometric motifs are located on the cattle figures which could be attributed to 4500 to 3500 years before present. Some of the cattle figures in the Tabuk area, and camel figures in Hail region, are shown with circular motifs depicted on the rumps or the bodies of the animals. The circular motif which is identical to the Wasm of the tribe of Shammer date back to several thousand year. Thus it may be said that Shammar is one of the oldest tribes of Arabia whose ancestors left the marks of their tribal symbols on rocks, hills cattle and camel figures.

X : Called “al-Maqas” and depicted on the right thigh of the camel. It belongs to Al-Jamma of Al-Masoud form the tribe of al-Aslam living in the area of al-Majmah, central region of Saudi Arabia, and Hail northern region.

- The same Wasm is depicted on the right thigh and belongs to al-Qarawa’a tribe living at Shamli, Hail, northern Saudi Arabia.

On the rocks this Wasm is located in two different regions each one far away from the other:

- Awaynat Ulliyah in Tayma, northwestern regions .
- Zibah, northeast of Najran, southern region.

Both or any one of the two tribes Al-Masoud and al-Qarwa’a, either migrated from Najran in the past to the Hail area, or there was some other tribe in southern Arabia which used similar Wasm in the past. The present tribes in the south are not familiar with this tribal symbol.

Called “al-Hizam”, and depicted on the right side of the neck and belongs to al-Zubayl form al-Masoud of al-Aslam tribe living at al-Majmah, Riyadh area, central Saudi Arabia.

On the rock it is located at:

- Taraf al Shaqad and Qaid al Natheel, Shamli, Hail, northern region.

Λ : Called “al-Masha’ab” and depicted on the middle of the right side of the neck of the camel. It belongs to al-Makhla tribe residing in the area of Al-Zabeel and al-Masuod al-Aslam tribe residing at al-Majmah, Riyadh region, central Saudi Arabia.

- Depicted on the right thigh and belongs to al-Mutlaq tribe of Najran, southern Saudi Arabia.

- Depicted on the right thigh, called "al-Sha'ab" and belongs to al-Hajajah tribe living in Amarat al-Aqaiq, al-Baha, southwestern Saudi Arabia.

- Called Sha'ab, depicted on the right thigh of the camel and belongs to al-Qanaza'a of Ghamid tribe living at Markaz Harah, southwestern region.

- Depicted under the right ear and called "Masha'ab". It belongs to Badiya Bani Kabir form Ghamid tribe living in al-Baha area, Asir region.

- Called "Al-Shagour", depicted on the left thigh and belongs to al-Abiyan from the tribe of al-Shalgan living in Markaz al-Uwaiqlah in the border area of northern Saudi Arabia.

On the rocks this Wasm is located at:

- Al-A'aqir, Shamli, Hail region.
- Khabou Khawala, east of Tayma.
- Wadi Hafayer, Daras Madib, Taif.
- Al-Hussainiya, Najran area.
- Zam Zam, north of Najran.
- Qariyat al Mashlah, Jazan.
- Jabal Umm al Qassas, Asir.

—— Called "al-Afihaj" and depicted on the left thigh of the camel. It belongs to al-Hawaytat living at al-Qariyyat area in northern Saudi Arabia.

During the rock art survey this Wasm is recorded form the hills and rocks at the following sites.

- Jabal Abu-Tawala, Madain Saleh, northwestern Saudi Arabia.
- Waid Na'am in Tathlith, southern Saudi Arabia.
- Jabal al-Khaniq, Tathlith Najran area.
- Zam Zam, northeast of Najarn.

The Wasm is widely distributed and commonly use by several tribes, some of them are living at far off places from each other such as Taif, Hail, Najran, Baha and al-Qariyyat. While the past record show that the tribes living at Madain Saleh (northwestern region), Wadi Tathlith and Najran (southern region) used this Wasm and depicted it on the rocks and hills of their areas. It is yet to be known whether there was any relationship among various tribes who adopted this motif as their Wasm or it is just by chance that they adopted the same symbol without having any knowledge about its's use by the other tribes.

] : Depicted on the left side of the left neck and belongs to the al-Janafa tribe living in Markaz Ree'a al-Bakr in Hail region.

This Wasm is also located on the rocks in the following areas:

- Al-Hanaq, Shamli, Hail, northern Saudi Arabia.
- Jabal Janin, Hail.
- Al-Khuraybah, al-Ula, northwestern Saudi Arabia.

The Wasm in not very common and both in the present and past tradition is restricted to northern and northwestern Saudi Arabia. We may suggest that the Al-Janfa tribe is living in the same area for a long time.

_O_ : A circle and a horizontal line (Halqa wa Matraq) is depicted on the right hip of the camel and belongs to al-Ansar tribe living in the area of Wadi Fatimah, al-Hamiyah, Daroua and al-Brabar areas of Makkah.

It is found on a rock at:

- Jabal al-Sai, Najran, southern Arabia.

In the Makkah area very few Wusum are located on the rocks. The Wasm of al-Ansar tribe does not exist on a rock in this region. However, the location of similar Wusum in Najran area perhaps suggest that the tribe might have migrated from southern Arabia to Makkah sometimes in the past.

: Depicted on the right thigh of the camel and belongs to Lihyan tribe living in the area of Ain Shams, Amarat al Jamoum, Makkah area.

It is found on the rocks at :

- Tabuk, northwestern Saudi Arabia.

It is astonishing that the tribe with the name of "Lihyan" living in Makkah area as it is historically known that Lihyanite tribes were settled in al-Hijr (Madain Saleh), northwest Saudi Arabia. The location of the Wusum of Lihyan in Tabuk area also provides the evidence of the presence of Lihyanites in northwestern Arabia. Perhaps after the advent of Islam some people of the Lihyanite tribe migrated and settled in Makkah area or perhaps they came to Makkah for trade or to perform rituals in pre-Islamic period and left their Wusum as memorial sign on the rocks near their camping site. The question is whether the present Lihayn tribe now a days living in the Makkah area and using the identical symbol as their Wasm which was used by the ancient Lihyanite tribe in the past living in northwestern Arabia, is the off shoot of the

old Lihyanite tribe of the north or is a different tribe by the name of Lihyan.

☰ : The Wasm is called "al-Matriq" and depicted on the right thigh of the camel. It belongs to al-Gadour of the Suwaid tribe living in the area of Markaz Moqaq, Hail, northern Saudi Arabia.

- Depicted on the left side of the neck of the camel and belongs to a-Fahmeen of Tabuk area.
- Depicted on the left side of the neck and belongs to al-Afashiyat of al-Jawhira tribe living in the Tabuk area.

This tribal symbol is located at:

- Jabal al-Sawadha in Wadi Tathlith, southern Saudi Arabia.

Ͳ It is depicted on the left side of the neck and belongs to Al-Abeen from the tribe of al-Rizque, living in Najran area, southern Arabia.

This Wasm is widely distributed and is found on the rocks in many areas:

- On Jabal al-Yathib, Hail area.
- On a rock in Wadi Hafayer, Dared Madib, Taif area.
- On Jabal Marighan, Tathlith, southern Arabia.

It is noted that in the past this Wasm was used by the tribes living in Hail, Taif and Tathlith areas. At present it is used by al-Arish tribe living in Tathlith and Taif (southern and western and western regions respectively) where it is

frequently located on the rocks and hills. But what about Hail where this Wasm is located on several sites. It is possible to suggest on the basis of the evidence that probably Al-Abeen tribe migrated from Hail to Najran where it is settled now a days.

: Depicted on the front left shoulder and belongs to Al-e-Shariya living in the Najran area:

On the rocks it is located at:

- Jabal Milihiyya, Hail, northern Saudi Arabia.
- It is also loacted at Jabal al-Arfa, Taif, western Saudi Arabia.

Although Al-e-Shariya are living now a days in Najran area (southern Arabia), their Wasm is located on the rocks of Hail and Taif (northern and western region respectively), where these days none of the tribe in the Hail area is using it. Perhaps Al-e-Shariya migrated from Hail to Najran or perhaps once they migrated to Hail and now returned back to their original land.

: The Wasm is called "al-Ba'ab" or the door and is depicted on the left thigh of the camels of Al-Masariyah and al-Jhadlah of al-Sadiyah tribe living in the Makkah area.

- Depicted on the left thigh, facing front and belongs to Al-Thurayban of Uqlah ibn Tawal living in Hail area.
- Depicted on the left side of the neck and belongs to al-Daba'at tribe living in the Seyhat area of Eastern Province.

- Depicted on the left cheek and belongs to Al-Faradha from the Harb tribe living around leena, border area of northern Saudi Arabia.

This Wasm is located on the rocks at:

- Jabal Milihiyya, Hail, northern Saudi Arabia.
- Wadi Sabiha, Bani Zubayan area of Qunfidha, southwestern Sudi Arabia.

: It is depicted on the middle part of the neck of the camel and belongs to Al-e-Mansour living in Najran area

It is located on a rock at:

- Wadi Ab-Mughair, Yanbu al Nakheel, 7 km. east of al-Bida'a.

OOO : Three circles or "Talata Halaqat" are depicted on the neck or on the right side of the thigh of the camel and belongs to Ashra'af Raniya of Taif area.

It is located on Jabal Taweel Saeed, Tayma, northwestern Arabia.

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O : Depicted to the left thigh of the camel and belongs to the tribe of Al-Shanabra living presently in the Taif area.

It is also located :

- On a hill southeast of Dhahran al Janub, southwestern Arabia.
- On Jabal al Kaukab, north of Najran.

O : It is a very common and widely distributed Wasm which is located on several sites in different parts of the country and is still in use by a number of tribes living in different regions of the Kingdom.

- Depicted on the left thigh and belongs to the tribe of Al-'Abadla living in the Khurma area, Taif, western Arabia.
- Depicted on the right cheek of the camels of al-Adaween, the tribe residing in Qariyat Qosba'a, south of Taif.
- Depicted on the front right side of the neck and belongs to al-Makhala tribe living in the area of Khurma, Taif.
- Depicted on the right side of the right neck and belogs to Al-Za'afah, Eastern Province.
- Depicted on the right cheek and belongs to Al-Jari from Abdou of Shammar tribe, living in Leena, the border area of northern Saudi Arabia.
- Depicted on al-Hanak or the place between the eye and the ear of the camels of Hamoulat al Rafeed of al-Sa'adat living in the area of al-Salba around Leena, the northern border area of Saudi Arabia
- Depicted on the right cheek and belongs to al-Miyaqih living in the Markaz al- Uwaiqlah, the northern border area of the Kingdom.

This Wasm is located on the rocks at the following places:

- Jabal al Qaid, Hail, northern Arabia.
- Jabal al Janin, Hail area.
- Tabuk, northwestern region.
- Jawf / Sakaka area.

- Jabal Aba Mughair, Tayma.
- Jabal Al-'Arfa, Taif.
- Al-Khshm al A'an, Najran.
- Ain al Jamal, Najran.
- Jabal Adma, northeast of Najran.
- Sa'aka in Bani Zubiyan, Makkah area.
- A hill in Arafat near Makkah.
- Al-Talha, Asir region.
- Jabal Um al Qassas, Asir region.
- Janadriyah, Riyadh area.
- Jabal Al Birlis, Sakaka.
- Quawiyah, Riyadh region.

The rocks and hills in Hail, Tayma, Jawf / Sakaka, Taif, Makkah and Najran areas contain the above Wusum, while in the present tradition it is used by the tribes living in the border area of northern Saudi Arabia, and at Taif and at Seyhat in the Eastern Province.

It appears that more simple the Wasm, more commonly it is used by different tribes. To know the reason of the location of similar tribal symbols at far off places need further inquiry and investigations.

〒 : Depicted on the right thigh and belongs to Al-Atbi (Horani) tribe living at Hada'a al Jadida in the Makkah area.

It is located on the rocks in the following areas:

- Ghar al Khadam, al-Amayer, Shamli, northern Saudi Arabia.
- Jabal al-Mahneem, Shamli, Hail.

- Rawdat al-Fahyed, Shamli, Hail.
- Shayat, Shamali, Hail.
- Khabou Khawala, Tayma.
- Jabal Lulu, Yanbu al Nakheel, Madinah region.
- Hawsa Aba Mughair, Tayma.
- Wadi Abu Mughair, Tayma.

Although in the present tradition this Wasm is used by a tribe living in Makkah area, it is located on the rocks in northern and northwestern region of the Kingdom.

||| Depicted on the right thigh and belongs to a-Baidani tribe of Harb living in the Rabigh area of northern Saudi Arabia.

- Al-Mufaddal al-Abdi tribe living at al-Suwayre area in Hail, northern Saudi Arabia.

- Depicted on the left thigh and belongs to Al-Babda' an tribe now residing in the area of Amarat al Khaifa in Hail.

- Depicted on the right side of the neck of the camel by the tribe al-Al-Salma'at of Shamli, Hail.

- Depicted on the right cheek under the ear by the people of Al-Abinada of al-Muffaddal of Abduo from the tribe of Shammar living in Leena, the border area of northern Saudi Arabia.

- Depicted on the right cheek and belongs to Al-Falih from Al-Shalqan tribe

living at Markaz al-Awaiqla, border area of northern Saudi Arabia.

-Depicted on the neck at its right side and belongs to al-Dawa'arat of Bani Ali from the Harb tribe living at Markaz Samouda in the northern region of Saudi Arabia.

This Wasm is located on several sites depicted on the rocks and hills in the north and south of the Kingdom suggesting a wide use of this tribal symbol both in the present and past tradition.

- Located on Jabal al Qa'id, Hail.
- Jabal al-Frotiyah, Shamli, Hail.
- Jabal al Yatib, Hail.
- Jabal Milihiyyah, Hail.
- Located on a hill northwest of the city of Tabuk.
- Qarat al-Hayran, Tayma.
- On a small hill, west of al-Ula.
- Jabal Sick, Madain Saleh.
- Harat al Sawayd, Al-Swaydrha, north of Madinah al Munawwarah.
- Jabal al Labdha, Tubala, Bisha.
- Najad al Sahi, Najran.
- Jabal al Ulma, Najran.
- Jabal Ain al-Na'am, Najran.
- Al-Hajaj, Darb al feel, south of Najran.

At present the users of this Wasm are exclusively confined to the northern region of the country, while identical Wusum are recorded in the southern region of the Kingdom. It could be suggested that the tribe who depicted this Wasm in the south might have migrated to the north.

|+ : The Wasm is called "Al-Arqa" or the roots, although it does not show any resemblance to the roots of a tree. Thus a tribal symbol is adopted and named after some object without being any physical similarity to it.

- The Wasm is depicted on the right cheek of the Camel and belongs to the people of the clan Al-Badr from the tribe of Al-Wahab al-Asalama now living in the area of al-Mufiha, Hail, northern Saudi Arabia.

- It is depicted on the left side of the neck of the camel and belongs to Al-Jabrah Banu Thaliya Bil-lahmer living at Ibn Hashbal, Asir western Arabia.

This symbol is located on the hills and rocks in the following areas:

- Ghar al Khadam, Al-Amayer, Shamli.
- Jabal al-Yatib, Hail.
- Shakhannab, al-Ula.
- Wadi al-Awarish, northwest of al-Ula.
- Jabal Ain al -Na'am, Najran.

|┌┐ : The Wasm is called "al-Bab and Matraq" or "the door and the line" and is depicted on the right side of the neck of the camel. It belongs to al-Hayaayahat, a sub tribe of Shammar living at Hafr al Batin, northern Saudi Arabia.

It is depicted on the rocks and hills in the following areas of the Kingdom:

- On a small hill north of the town of Hail.
- A hill near Khaiyala, Shamli, Hail area.
- Jabal al Milihiyya, Hail.

- North of the town of al-Ula.
- Al-Azzamiyat, al-Ula.
- Waid Aba Mughair, Tayma.
- Souqa, Tathlith, southern Arabia.

IIII : Depicted on the right thigh of the camel and belongs to Al-Matardha from the tribe of Bani Salim, living at Al-Kamil, Makkah area.

It is located on the rocks at:

- Ghar al-Hawail, Shamli, Hail, northern Saudi Arabia.
- Al-Hanqa, Shamli.
- Talal al-Affa, Shamli.
- Northwest of Tabuk.
- Jabal Taweel Saeed, Tayma.
- Wadi Ramm, al-Ula.
- Jabal Ain Na'am.

Y : It belongs to Al-Ajafi tribe living at al-Kamil in Makkah area.

- It is called "Masha'ab" and depicted on the left thigh of the camel and belongs to Al-Safarad tribe living at al-Sha'ab al-yamat in Baha area.

- Called "Al-Shagour" and depicted on the hump of the camel and belongs to al-Sakheel from Tawman from the Shamar tribe living at Markaz al-Awaqla in the northern frontier area of the Kingdom.

- Depicted on the right thigh of the camel and belongs to Al-Muwaynah and

Al-Sadlan and al-Aqbaa from al-Mufaddal of Abdou from Shammar tribe, living at Leena, the northern border area of the Kingdom.

- Called Shagour and depicted on the left or right ear of the camel and belongs to al-Shumaylah from Shammar Abdou living in the northern border area of the Kingdom.
- Called "Mashgar" and depicted on the right cheek of the camel and belongs to Al-Janbah tribe living in Asir area.

It is located on the rocks at:

- Al-Hanqa, Shamli, Hail, northern Saudi Arabia.

To : Depicted on the right thigh of the camel and belongs to Al-Baseemi living at al-Kamil area of Makkah. The same also belongs to the Al-Abidi, al-Alwi and al-Zafi tribes living in the same area and are all related to each other.

- The Wasm is located on a rock near Jabal Marighan, Tathlith, southern Arabia.

It should be noted that the tribe using this Wasm now lives in Tathlith, southern Arabia, while it is located on the rocks in the Makkah area, western Arabia, probably suggesting that the above tribe migrated from Tathlith to Makkha.

O • : Depicted on the right side of the neck of the camel and belongs to the tribe al-Khamamish living in the Taif area.

- it is located on Jabal al Ulma'an in the Najran area.

: Called "al-Raqma" and depicted on the upper part of the right cheek near the head and belongs to al-Hamayra form the tribe of al-Makhala living at Khurma. east of Taif.

- It is located on Jabal al-Qa'id, Hail northern Saudi Arabia.

: Called "al-Mishat" or "the comb" due to its similarity with the comb and depicted on the left thigh of the camel by Al-e-Mohammed living at Khurma, east of Taif.

- Depicted on the right thigh and belongs to Al-e-Halla, living in the area of Amarat al Aqaiq, A-Baha, western Saudi Arabia.
- Depicted on the right thigh by the people of al-Juamla from the tribe of Al-e-Hamra living in the area of Sehyat, Eastern Province.
- Called "al-Baiaj" and depicted on the left side of the hump of the camel and belongs to Al-Raha'al living at Markaz al-Awaighlah in northern frontier area of Saudi Arabia.
- Called "Mishat" and depicted on the right thigh of the camel by Al-Saeed of al-Toman from the tribe of Shammar living at Markaz al-Awaiqlat, northern frontier area of Saudi Arabia.

This Wasm is found on several rocks in different parts of the Kingdom such as:

- Ghartha about 10 km. east of Jubbah, Hail, Northern Saudi Arabia.
- Turbah, about 20 km. North of Hail.
- Taraf al Shaqad, Baidat al Natheel, Shamli, Hail area.
- Al-Hanqa, Shamli, Hail.

- On a small hill north of the town of Shamli, Hail area.
- Wadi al Wati, Khayber, Madinah area.
- Jabal al Janin, Hail.
- Sabhat, near Hail.
- Talaqat al Masish, Tayma.
- Madain Saleh.
- West of al-Ula on a small hill.
- Shakannab, al-Ula.
- Jabal al Sick, Madain Saleh.
- Wadi al Awarish, northwest of Al-Ula.
- Jabal Qalata, Bisha, southern Saudi Arabia.
- Jabal al-Qahab, al-Baha, western Arabia.
- Wadi Hafayer, Daras Madib, Taif area.
- Al-Hussaynia, Najran, southern Arabia.
- Khasham al-A'an, Najran area.
- Jabal Ain al-Na'am, north of Najran.
- Jabal al Tamhar, Najran area.
- Jabal al-Kaukab (northern end), Najran.
- Jabal Qura in Wadi Qura, Makkah area.
- Wadi al Kafu, Makkah area.

On the rocks and hills this Wasm "┌┬┐" is found in many parts of the country, form Hail to Shamli, Khayber to Tayma and Taif, Makkah to Najran and Baha

It is yet to know the reason of large scale distribution of this particular Wasm in various parts of the Kingdom. Do these tribes are related to each other? or it was adopted by several tribes without having the knowledge of its use by other tribes?

P : Depicted on the shoulder, called "al-Maha'ab" and belongs to sub-tribe al-Ajran of the tribe Bani Khalid living in the area of Sehyat, Eastern Province.

- On the rock it is located near Makkah.
- Wadi al Kafu, near Arafat, Makkah area.

E : Called "al-Mishat" or the "comb", depicted on the right side of the neck of the camel and belongs to the tribe al-Madibagh living at al-Mustajah in Hail area.

- Depicted on the right thigh and belongs to al-Riya'a or al-Ribagh and al-Arki clans of al-Mufaddal which is a sub-tribe of Abdou of the main tribe Shammar living in the area of Leena, near the northern border of Saudi Arabia with Jordan.

The Wasm is located on several rocks and hills in the following area:

- Jabal Ain al-Na'am, north of Najran, southern Arabia.
- Jabal Tawal al Nafud, north of Hail northern Saudi Arabia.
- Al-Mahneed, Shamli, Hail.
- Al-Hussaynia, Najran.

: Depicted on the left cheek of the camel and belongs to al-Daba' ani of A-Fawaydha form the Jahina tribe living in the Tabuk area.

On the rocks this Wasm is located at:

- Northwest of the Taubk.
- Jabal al-Motadil, al-Ula.

||⊢ : Depicted on the left side of the neck of the camel and belongs to al-Farjat form the tribe of al-Umran living in Tabuk area.

- On the rock it is located at Sabhat, Hail, Northern Saudi Arabia.

[ ] : Called "Al-Bab" or the door and depicted on the left side of the neck of the camel which belongs to al-Muqata'a of Anza tribe living in the Tabuk area.

On the rocks it is located at:

- Khabou Khawala, near Tayma.
- West ot the town of al-Ula.

||⊨ : Depicted on the left side of the neck and belongs to al-Sawawiya of Anza tribe living in the Tabuk area.

On the rock it is located at:

- Rawadat al-Fahyeed, Shamli, northern Saudi Arabia.
- Sabhat, Hail area.

: Called "al-Jariyah" and depicted on the right knee by the people of Al-e-Umair form the tribe of Al-e-Mohammed living in Raniyah, east of Taif.

- The same Wasm is called "Zannad" and is depicted on the righ cheek of the camel by the people of Al-Turman from al-Fadeel of the tribe Shammar Abdou residing in the northern border area of Saudi Arabia.
- It is called "al-Ba'ab" and depicted on the left side of the neck of the camels of Al-Burzan from al-Jahish of the tribe Shammar living in the Hafr al Batin, northern Saudi Arabia.
- It also belongs to the tribes of Al-Masoud from Shammar and Al-Araif from Al-Zafeer who marked it on the right thigh of the camel. Both the tribes are living in the northern border area.
- It is depicted on the left thigh and belongs to al-Zayed of al-Mufaddhal from the tribe of Abdou Shammar living in the area of Leena, northern Saudi Arabia.
- Depicted on the left side of the neck of the camel by the people of al-Mualka'a living in Al-Uwaiqlah, northern Saudi Arabia.
- The same Wasm is also associated with the tribes of Al-Saeed from al-Toman, Al-Sakheel branches of Shammar tribes living in the Al-Awaqlah area of northern Saudi Arabia.

In the present tradition this Wasm exclusively belongs to Al-Shammar tribe and its sub-tribes and clans settled in the northern border area of Saudi Arabia.

While on the rocks this Wasm is located in the following areas of the Kingdom:

- Ghartha about 10 km. west of Jubbah, northern Saudi Arabia.
- Rawadat al Fahyeed, Shamli, northern Saudi Arabia.

- Wadi al Wati, Khayber, Madinah area.
- Jabal Yatib, Hail northern Saudi Arabia.
- North of Tabuk, northern Saudi Arabia.
- Ghar al Haman, Tayma.
- Khabou Khawalam near Tayma.
- Qarat al Hayran, Tayma.
- A small jabal east of the town of Tayma.
- Jabal al-Arafa, Taif, western Arabia.
- Jabal al-Nakheel, Wadi Tathlith.
- Souqa area, Wadi Tathlith.
- Thar, Najran.
- Ziban, Najran.
- Sha'at, Najran.
- Jabal Hadhan, Najran.
- Hajaj on ancient trade route, Dharan al Jaub, Asir, southwestern Arabia.

The tribe of Shammar is one of the most prominent tribes of Arabia with several offshoots. At present the Shammar and its clans are settled in the northern border area of Saudi Arabia, but it seems that sometimes in the past some clans from this tribe might have lived in southern Arabia where their Wusum are still found on several sites.

⌒ : The Wasm is called Hilal or "the crescent" and is depicted on the left thigh of the camel. It belongs to the tribe Al-Hatamin "Al-Nahmat" living in the area of Qarriyat Qaba'a south of Taif.

- Depicted on the left side of the neck of the camel and belongs to Al-e-Sultan living in the area of Sehayt, Eastern Province.

- It is depicted on the right chin of the camel and belongs to the people of Al-Fahiqa'at living in the Tabuk area, northwestern Saudi Arabia.

Although the same Wasm is used by diffeent tribes living in northern, western and eastern regions of the Kingdom, in each case it is depicted on a different part of the camel. Thus if the Wasm is identical, the difference is made by marking it on a different part of the camel

It is located on several rocks in different parts of the country such as:

- Mahjaba, Jabal al-Gharnata, Shamli, northern Saudi Arabia.
- Sabhat, Hail area.
- Mantar Bani Attiyah, Tayma.
- Shahkannab, al-Ula.
- Wadi Aba Mughair, Tayma.
- Jabal Marighan, Tathlith.
- Jabal al-Sawadha, Tathlith.
- Shuaib al Ma'aghli, Tathlith area.
- Jabal al Khaniq, Tathlith.
- Souqa, Tathlith.
- Qattan, Najran area.
- Waid Haya, Najran.
- Hazin al Birkha, Dhahran al Janub, Asir.
- Dhahran al Janub, Asir.
- Qariyat al Fao, Najran.

On the rocks this Wasm is mostly found in the Tathltih and Dharan al Janub or Najran area that is in southern Arabia; while at present the tribes who are still using this Wasm are mostly residing in the Taif (western region), Tabuk (norhern region), and Seyhat (eastern region).

+ : Called "al-Arqa'a" or "the roots" and is depicted on the right thigh of the camel. The Wasm belongs to a sub tribe al-Summiyan of the Utaybah tribe living in the area of Ridhwan, central Arabia.

- Called "al-Saleeb" or (the cross) and depicted on the right thigh of the camel. It belongs to Quraish Kafa from the tribe of al-Shariyah living at al-Shariyah, Makkah area.

- Depicted on the right thigh and belongs to al-Al-Gharair al Aslami living in the area of Fayed, Hail, northern Saudi Arabia.

- Depicted on the right side of the neck of the camel and belongs to al-Hatmoul, al-Hussain al-Daghitat living in al-Wadi area, Hail. Also used by Mazina living at Al-Khafa, Hail.

- Called al-Arqa "the roots", depicted on the right arm of the camel and belongs to Al-Manzoor from al-Kalab living in the Bisha area, southern Arabia.

- Depicted on the left side of the neck and belongs to Al-e-al Jabir living in the Asir area.

- Called "Saleeb" or "the Cross" and is depicted on the left thigh of the camel by Al-Tamama Al-e-Sultan living in al-Baha area.

- Depicted on the right side of the neck and called "al-Arqan" by the people of al-Sawalim form the tribe of Harb, living in the border area of northern Saudi Arabia.

- Depicted on the right thigh of the camel and called "Arqa'a", used by Al-e-Bani Sa'ad of Markaz al-Alwaiqlat, northern Saudi Arabia.

Now a days this (+) Wasm is extensively used by several tribes living in different regions of Saudi Arabia, particularly the tribes residing in the north and south of the country.

This Wasm is recorded on the following sites in the country:

- Jabal al Qa'id area, Hail.
- Jabal Tawal al Nafud, north of Hail.
- Hadab al Natheel, Yatib area, Hail.
- Saha'ba near Baidat al Natheel, Hail.
- Shamli, and Sabhat, Hail.
- Tabuk, norhwestern Saudi Arabia.
- Northwest of al-Jawf on a small hill.
- Taweel Saeed, Tayma.
- Al-Motadil, al-Ula.
- West of al-Ula on a small hill.
- Al-Khuraymat, al-Ula.
- Jabal al-Qalata, Bisha, southern Arabia.
- Affa al Taiq, on the ancient trade route, Bisha.
- Zahayat, Bisha.
- Wadi Hafayer, Dars Madib, Taif.
- Jabal al-Khaniq, Tatlith. Jabal As-Sadha, Tatlith.
- Zibah, Najran area,
- Jabal al-Kaukab (north), Najran.
- Wadi Haya, north of Najran.
- Jabal al Na'am, Najran.
- Jabal al-Ulman Najran.
- Jabal al-Tawidha, Najran.

|O| : Depicted on the left side of the left neck of the camel and belongs to al-Halifa'at, living in the area of Taif, western Arabia. It also belongs to Al-Saiyan from al-Nafa'at living south of Taif.

- Depicted on the right knee of the camel and belongs to Al-Safiyan living at Al-Sudayra, Taif area.

- Depicted on the right thigh of the camel and belongs to Al-Mqta'a living at Ashira in Taif area.

On the rocks this Wasm is located in the following areas:

- Jabal al-Yatib, Hail, northern Saudi Arabia.
- On a small hill north of the town of Shamli, Hail region.
- Jabal al-Janin, Hail.
- On a small hill in Wadi Bajdha, Tabuk, northwestern Arabia.
- Jabal Qura, in Wadi Qura, Tathlith.

: Depicted on the right thigh of the camel and belongs to Al-e-Marham from Al-Arja living in the area of Najran.

- On the rock it is located at Wadi al Yalaman in Tatlith / Bisha area.

: Called "al-Hafir" and depicted on the left cheek of the camel and belongs to Al-Fayed of al-Aslam form Shammar tribe living at Um-Radmah, the border area of northern region.

- On the rock it is located at al-Azzamiyat, Najran.

: Depicted on the right thigh of the camel and belongs to Al-Saeed from the tribe of al-Zafeer living in the area of Hafr al Batin, Amarat al Hujra al Safri.

- On the rock it is located on an small hill near Jabal al Qayed, north of Hail.

: Called "Al-Khanaq and "al-Matraq". Al-Khanaq is marked on the right knee and al-Matraq is marked on the right cheek of the camel. It belongs to Al-Masuod from the Shammar tribe living in Hafr al-Batin.

- On the rock this Wasm is located on Jabal Lulu, Yanbu al Nakheel.

Depicted on the left thigh of the camel and belongs to al-Shanabria living in the Saiya area of Amarat al Makkah.

- It is found on a rock near Jabal al Milihiyya, Hail.

: Called "al-Maghzal" and depicted on the righ thigh of the camel. It belongs to Al-Hatarsha living in the area of al-Sadr, near Makkah.

- On the rock it is located on Jabal al Arafa Taif.

: Called "al-Araba'a" and depicted on the left thigh . It belongs to al-Majnouni living in the area of Hada al-Shumaisi, al Makkah area.

- Depicted on the right or the left knee of the camel and belongs to Walad Saleem from Hail area.

- Depicted on the right thigh and belongs to al-Salma'at from Shamli, Hail.

- Depicted on the left knee and belongs to Al-Hawamada from Tabuk area.

- On the rock it is located at Wadi Bajdah, Tabuk, northwest of the Kingdom.

: Called "al-Amoud" and is depicted on the left thigh of the camel. It belongs to al-Aslan tribe living in the area of Ribigh, Al-Jawf area.

It is located on the rocks in the following areas:

- Al-Frotiyah, Shamli, Hail, northern Saudi Arabia.
- Al-Motadil, al-Ula, northwestern region.
- Khashm al-A'an, Najran, southern region.
- Wadi Umm al Khurmah, Najran.

: Depicted on the left side of the throat of the camel and belongs to Al- Fahimat tribe living in the Tabuk area, northwestern Arabia.

- Near Jabal al-Qáid, Hail.
- Sabhat, Hail area.
- Northwest of Najran.

 : Called "al-Siyali" and depicted on the right side of the right knee and belongs to Al-Ziyabah from al-Khama'la living in the Tabuk area.

On the rock it is located at:

- Jabal al Khuraymat, al-Ula. northwsetern Arabia.

Called "al - Hilal" and depicted on the left thigh of the camel. It belongs to al-Muzahab tribe living in the area of Qariyat al Qaba, south of Taif, western Arabia.

On the rocks it is located at:

- Near Jabal al-Milihiyya, Hail, northern Saudi Arabia.
- Sabhat, Hail.
- Wadi Damm, Tabuk.
- Jawf / Sakkaka area.
- Jabal al-Marighan, Tathlith, Najran.
- Jabal al-al Qura, in Wadi al Qura, Makkah area.

: Called "al-Dilo" (bucket), and depicted on the right thigh of the camel by the tribe of al-Wazanin living now in the area of al-Sudariah, Taif western Arabia.

- It is depicted on the left thigh and belongs to al-Riba'a of al-Mufaddil from the tribe of Shamar Abdou living in the border area of northern Saudi Arabia.

It appears that this Wasm was extensively used as it is located on a large number of sites such as:

- Near Jabal al-Janin, Hail, northern Saudi Arabia.
- Khabou Khawala near Tayma, northwestern Arabia.
- Talat al Mashish, Tayma.
- Jabal al Qalata, Bisha, southern Arabia.
- Arfa al Taiq, ancient trade route (Darb al Feel), Bisha.
- Tayeb al Ism Bisha area.
- Hai al Namour, Taif, western Arabia.
- Jabal al Arafa, Taif.
- Wadi al Farie, Tathlith, Najran area.
- Jabal al Khaniq, Tathlith.
- Thar, Najran area.
- Jabal al Na'am, Najran.
- Jabal al-Tamhar, Najran.
- Jabal al Qayah, Najran.
- Jabal Hadhan,Najran.
- Wadi al Yalman, Makkah area.
- Wadi Jadad, Makkha area.
- Sa'aka in Al-Kharar, Bani Zubiyan, Makkah area.
- Jabal Qura in Wadi al Qura, Makkah.
- Wadi al Kafu, Makkah.

|+| : One line is marked on the knee and the other on the cheek and plus mark on the left knee of the camel. It belongs to Zoozaid from al-Amiral Hijrat and Abraqia from Afif, central Arabia.

- On the rock it is locatd at Khawar al Kardi, north of Himma, Najran southern Arabia.

: Called "al-Ba'ab" or the door, and is depicted on the left side of the neck of the camel. It belogs to al-Sihyain form Hajrat al Jasoum living in the Afif area, central Arabia.

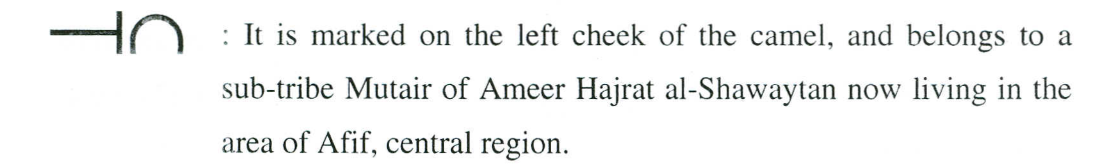
On the rock it is located at:

- Shayt, Shamli, northern Saudi Arabia.
- Wadi al Atwa, al-Ula.

// : Depicted on the right side of the neck of the camel and belongs to al-Buadin or al-Basajin of al-Khurma from east of Taif.

- Depicted on the right thigh and belongs to Al-e-Mehdi, Nasba al-Baha area.

- On the rock it is located at Wadi al Wati, Khayber, Madinah region.
- On a small hill north of Tabuk.



: It is marked on the left cheek of the camel, and belongs to a sub-tribe Mutair of Ameer Hajrat al-Shawaytan now living in the area of Afif, central region.

- On the rock it is located at Kahayila, Shamli, Hail.

|| : One line is marked on the middle of the neck and the other on the left cheek of the camel. This Wasm belongs to the residents of Hajrat al Mansoura, Afif, central Arabia.

- Depicted on the left side of the neck of the camel and belongs to al-Ghananim from al-Sail al-Kabir, Taif, western Arabia.

- Depicted on the left cheek and belongs to al-Wareek from Morny Reea al-Bakr, Hail, northern Saudi Arabia.

- Marked on the knee and belongs to Al-e-Luban, Bani Bajad Shehran living at Ibn Hashbal, Asir, southwestern Arabia.

- Placed on the right cheek and belongs to Al-e-Abu Zahir living in the Sehyat area of Eastern Province.

- Depicted on the right side of the neck of the camel and belongs to al-Mudian form the tribe of Anza living in the area of ArAr, northern province.

- Located on the left thigh and belongs to Al-Hawazim living at ArAr, northern Saudi Arabia.

The Wasm is widely distributed and is found in several areas of the Kingdom such as:

- Sadd al-Mashouga, Khayber, Madinah area.
- Nar Jabal al-Yatib, Hail, northern Saudi Arabia.

- On a hill near Jabal Milihiyya, Hail.
- Jabal al-Janin, Hail.
- Northwest of Tabuk, Wadi Bajdha, northwestern Saudi Arabia.
- Jabal Taweel Saeed, Tayma.
- Khabou al-Khawala, Tayma.
- Qarat al-Hayran, Tayma.
- Al-Motadil, al-Ula, northwestern Arabia.
- Shakannab, al-Ula.
- Umm Azar, al-Ula.
- Wadi Aba-Mughair, Tayma.
- Hadabat al Tubala, Bisha, southern Arabia.
- Jabal al-Labdha, Tubala, Bisha.
- Wadi Hafayer, Dars Madib, Taif area.
- Jabal al-Khaniq, Tathlith.
- Al-Sai, Najran, southern Arabia.
- Jabal al-Wasit, Najran.
- Ra'aka, Wadi al-Mualimat, Jazan.

The extensive use of this Wasm by different tribes perhaps suggest that because of its simplicity it was adopted by several tribes, but each tribe marked it on a different part of the body of the camel.

: Al-Rubab or the guitar, depicted on the left cheek of the camel and belongs to al-Jandha from al-Mufaddal of the tribe Shammar Abdou living in the border area of northern Saudi Arabia.

On the rock it is located at:

- Wadi al Kafu, Makkah area.

□ : Called "Bab al Makhtoum" and depicted on the left thigh of the camel. It belongs to Al-Raeel of al-Janda from the tribe of Shammar, living in the northern border area of the Kingdom.

On he rock it is located at the following sties:

- Jabal Tawal al Nafud, north of Hail, northern Saudi Arabia.
- Talal Samah, Jubbah, north of Hail.
- Near Jabal al Milihyya, Hail.
- Jabal Wasit, Najran, southern Arabia.

: Called "al-Mahajeen" and belongs to Al-Dawaish of al-Jandha from the tribe of Shammar Abdou living in the border area of northern Saudi Arabia.

- Called "Mahjea" and used by Labida'an of Al-Jhda'a from Shammar Abdu.

- On the rock it ist located on a hill at Madain Saleh.

: Called "al-Siyali" and depicted on right side of the neck of the camel. This Wasm belongs to Al-Ghazal of - Jandha living in the northern border area of Saudi Arabia.

On the rocks it is located at:

- Sabhat, Hail area.
- Wadi al-Sadr, west of al-Ula, northwestern Arabia.

 : Called “al-Kaffa” and depicted on the left thigh of the camel. It belongs to Al-Shararat tribe living at Markaz al-Harani, ArAr, northern Saudi Arabia.

On the rocks it is located at:

- Talat al Mashish, Tayma.
- A rock located south of the town of al-Ula.

: Called “al-Kaffa” and depicted on the left leg of the camel and belongs to al-Dabbiyan of al-Shararat living in the area of all-Qurriyat, northern Saudi Arabia.

On the rocks it is located at:

- Jabal al-Arafa, Taif.
- Saha’aba near Baidat al Natheel, Shamli, Hail.
- Al-Dhabah near Bisha, southern region.
- Jabal al-Sawadha, Tathlith.
- Najab Sahi, Najran.

: A straight line is depicted on the left side of the neck and the hook with a straight line in front on the left cheek of the camel.

- It belongs to the sub-tribe al-Jahila of the tribe al-Adhiyam living in Afif, central Arabia.

- It is depicted on the right side of the neck and belongs to al-Baidghim of al-Wahab tribe living in the Hail area.

It is found on the rocks in the following areas:

- Northwest of Tabuk, on a a small hill in Wadi Damm.
- Wadi al Taqa, Tathltih.
- Jabal al-Kaukab, Himma, north of Najran, Southern Arabia.

—|| : A straight line is depicted on the left side of the neck, a straight line on the left cheek and a horizontal line in the middle of the left knee. At present It is used like this by Al-Dallajha, a clan of sub-tribe al-Rawaqa from the main tribe al-Utaybah.

In the book of al-Jodi, the use of this Wasm is mentioned as above and the Wasm is indicated like - 11. We have no evidence to suggest that people in the past who depicted this Wasm on the rocks used it in the same manner as Jodi suggested or it was depicted as a single compound motif on the bodies of the camels. However, it has been included here for the benefit of future studies.

- On the rock it is situated at Shakannab, al-Ula, northwestern Arabia.

> : Depicted on the left cheek and belongs to Al-Thua'alibah, living in the area of al-Majairmah near Majma al Tarq, Makkah.

- It is depicted on the right chin and belongs to Al-e-Moajabah, Najran area.

On the rocks it is located at:

- Al-Frotiyah, Shamli, Hail.
- Al-Naeem, Shamli, Hail.

ᒋ : Called "al-Kalobe" and depicted on the right thigh of the camel. It belongs to Banu Manbah Bilasmar living at Balasmar in Asir, western highlands.

- It is also called "al-Mahjan" and marked on the right leg above thigh and belongs to Mansour of Al-Fadeel from the tribe of Abu al Maikh living in the border area of northern Saudi Arabia.

On the rocks this Wasm is located at:

- North of Tabuk on a small hill.
- Al-Zabha (Dhabah) Bisha, southern Arabia.
- Jabal al-Arafa, Taif.
- Jabal al-Sawadha, Tathlith, Najran.
- A small hill near the village of Zibah, Najran.
- Near the village of Sha'at, Najran.

T : This is a very popular Wasm used by several tribes both in the present and past tradition. It is scattered almost all over the Kingdom and located on several rocks and hills in many different parts of the country, and even today it is used by several tribes in the Kingdom.

- It is called "al-Mughzal" and marked on the left thigh of the camel by the people of al-Kariyah living in Qariyat Maysan, south of Taif.

- Depicted on the left thigh of the camel by the people of al-Shama of al-Qureshan tribe living at Khurma, east of Taif.

- It is called "al-Hantoshi "and depicted on the left side of the neck of the camel by the people of al-Zeebah from the tribe of al-Rawaqah living at

al-Atif, Taif.

- Marked on the right side of the neck of the camel and belongs to al-Qarawah tribe Shamli, Hail, northern Saudi Arabia. It also belongs to al-Mataradh living at Shamli.

-Depicted on the left thigh and belongs to a sub-tribe of al-Jabnah, living at Amarat al Ja'abah in the Asir area.

- Depicted on the left cheek of the camel and belongs to Al-e-Khazila from the tribe of Al-e-Rizq, living in the Najran area, southern Arabia.

- Placed on the left thigh and belongs to Al-e-Hattab, living in Najran area.

- Depicted on the left thigh of the camel and belongs to al-Safarid living at al-Shab al Hamat in Abha area.

-Depicted on the shoulder of the camel and belongs to Banu Khalid living at Sehyt, Eastern Province.

This Wasm is widely distributed in various parts of the Kingdom and on the rocks it is located at:

- Mahajaba'a, Jabal Gharnata, Shamli, northern Saudi Arabia.
- Ghar ar-Radha, Jubbah, Hail.
- Sahout, Shamli.
- Kahaliyya, Shamli.
- Umm Shatba'an, Shamli.
- Rawadat al Fahyed, Shamli.
- Jabal Yatib, Hail area.
- Northwest of Jabal Janin of a small rock.
- Khabou al Khawala, Tayma.
- Near al-Ula Museum on a small hill.
- West of al-Ula on a rock.
- Al-Khurayma'a, al-Ula.

- Haswat Aba Mughair, Tayma.
- Jabal al Arafa, near Taif Airport.
- Talata'a, Taif area.
- Jabal As Sada'a, Tathlith.
- As-Sai, Najran.
- Sha'at area near Najran.
- Wadi Haya, Najran.
- Jabal Ain al Jamal, Najran.
- Jabal al-Ulma'an, Najran.
- Jabal al-Kaukab.
- Jabal al-Kaukab, further north.
- Jabal al-Faya, Abha area.
- Wadi Raka'a, Jazan.
- Saka'a in al-Khara, Bani Zubiyan Makkah area.
- Wadi al Yalma'a, Makkah area.
- Near Ara' fat, Makkah area.

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2 : Called "al-Mashab" and depicted on the right thigh of the camel. It belongs to al-Masoud from the Shammar tribe living in Hafr al Batin area.

- Depicted on the left cheek under the ear of the camel and belongs to al-Ghazal from al-Jandha of Abdou from the tribe of Shammar living at Leena, the northern border area of the Kingdom.

On the rocks and hills this Wasm is located in the following parts of the Kingdom:

- Jabal al-Qa'id, Hail.
- Jabal Tawal al Nafud, north of Hail.
- Ghar al Radha, Jubbah, north of Hail.
- Jabal al-Yatib, Hail.
- Mahjabah, Jabel al-Gharnata, Shamli, Hail.
- Sahout, Shamli, Hail.
- Umm Shataban, Shamli.
- Northwest of Tabuk.
- Khabou al Khawala, Tayma.
- Northwest of al-Ula.
- Haswa Aba Mughair, Tayma.
- Jabal al-Arafa, Taif.
- Hai al-Tamour, Taif.
- Jabal al-Sadha, Tathlith.
- Najed Khayran, Najran.
- Wadi Haya, Najran.
- Jabal al-Kaukab, north of Najran.
- Wadi Yalman, Makkah area.

: Depicted on the face of the camel in front of the ear and belongs to the residents of Hajrat al Kalat, Afif, central region.

- On the rock it is located at Najd al Sahi, Najran, southern Arabia.

: Called "al-Kaffat", depicted on the left leg of the camel, and belongs to al-Awazim tribe living in the Tabuk area, northwestern Arabia.

On the rock it is located at:

- Al-Laqat, northwest of Aqair, Shamli, Hail, northern Saudi Arabia.
- On a hill located north of the town of al-Ula.

: Depicted on the right thigh of the camel and belongs to Al-Saqour of the tribe of al-Shalaqa living south of Taif on the way from Taif to Asir.

- On the rock it is found at Wadi al Sasilah, Makkah area.

: A straight line is marked on the left side of the neck and a hook on the left cheek of the camel. It belongs to Al-e-Al-Sanad Banu Bajad Shehran living at Ibn Hashbal, Asir, western highlands.

- On the rock it is located at Zamzam, north of Najran in southern Arabia.

The Wasm consists of two parts, the straight line and a hook, each part is depicted on a different part of the body of the camel. This Wasm is included here as a single motif although we do not know if in the past those people who depicted it on the rock used this symbol in the same way like Al-Sanad or it was depicted as a single unit on the camel body.

: Depicted on the left thigh of the camel and belongs to Al-e-Sa'ad Banu Bajad Shehran living at Ibn Hashbal, Asir area.

On the rocks it is located at:

- Jabal al-Marigan, Tathlith, Najran.
- Al-Azzamiyat, Khyaber, Madinah.
- Al-Khuraybah, al-Ula.

: Depicted on the left side of the neck and belongs to al-Hatashira Banu Bajad living at Ibn Hashbal, Asir, western highlands.

On the rock it is located at:

- Wadi Damm, northwest of Tabuk.
- Wadi al-Tadha, Tathlith, Najran.
- Wadi Na'am, Najran.

: It is depicted on the left side of the body of the camel and belongs to Al-e-Sharif living at al-Harja in Asir area.

- The same Wasm is depicted on the left thigh of the camel and belongs to al-Dharif-Saba'a living in the Bisha area.

On the rocks it is located in the following areas:

- Near Jabal al Qa'id, Hail.
- Jabal al Janin, Hail.
- Talaqat al Mashish, Tayma area.

Now a days this Wasm is being used by the tribes living in Bisha and Asir area, while on the rocks it is exclusively located in the northern region of the Kindom.

: Depicted on the right side of the neck of the camel and belongs to Al-Awashir Banu Bajad Sheran living at Ibn Hashbal in the Asir area.

On the rocks this Wasm is located at:

- Tatal al Samah, Jubbah, Hail, northern Saudi Arabia.
- Arqa al Taiq, Darb al Feel, Bisha, southern Arabia.

: Called "Dabbous" and depicted on the righ side of the neck of the camel. It belongs al-Ata'atat of al -Wahab from the tribe of Al-Aslami living at Markaz al-Mafih, Hail, northern Saudi Arabia.

On the rocks it is located in the following areas of Saudi Arabia:

- Al-Khamymat, al-Ula.
- Jabal Qalata, Bisha.
- Zahayat, Bisha, Najran.
- Jabal al Arafa, Taif.

: Depicted on the left thigh facing front and belongs to Al-Thurayban of Markaz al Uqla Ibn Jawaad, Hail, northern region.

- Also called "al-Jariyab", depicted on the right knee of the camel, and belongs to al-Maraghabin living in the area of Khurma, Taif.

On the rocks this Wasm is located at:

- Wadi Awarish, al-Ula, northwestern Arabia.
- Harat al Suwayd, Suwaydrah, north of Madina al Munawwarah.
- Jabal al-Qalata, Bisha area, southern region.
- Jabal a-Talata'a, Taif

: Depicted on the left front part of the cheek and belongs to Al-e-Shariyah living in the Najran area.

- Depicted on the left or right thigh and belongs to Al-e-Slas of Najran.

- On the rock it is located on the hills around Tabuk, northwestern Arabia.

: Called "Talat Jaraf" , depicted on the left cheek of the camel and belongs to Al-Awais form Al-Toman of Shammar tribe living at al-Awaiqla, northern border area of Saudi Arabia.

- Depicted on the left chin of the camel by the people of Al-Nabhan from Shammar Sanjara and Al-Sanu and Al-Shammroukh living in the northern border region of the Kingdom.

On the rocks it is located at:

- Manatar Bani Attiyah, Tayma.
- Jabal al Kaukab, Najran.

: Called "al-Maghzal", depicted on the right side of the neck of the camel and belongs to Al-Hanateesh living at Umm-al-Doum, Taif area. Also it belongs to Al-Awazim of al-Mowayih.

- Called "Mahjam", depicted on the right thigh of the camel and belongs to al-Ghathia of Markaz al-Ghazala, Hail.

On the rock it is found in the following areas of the Kigndom:

- Khansar wa Khanaiser, Shamli, Hail.
- Near Jabal al-Milhiyya, Hail.
- Wadi Sadr, al-Ula, north west Arabia.
- Wadi Aba Mughair, Tayma.
- Haiy al Tamour, Taif.

S : Called "al-Hayyat", depicted on the right side of the neck of the camel and belongs to Al-Aswma'at tribe living in the Taif area.

- Depicted on the right side of the neck and belongs to Al-e-Shehran form Sehyat, eastern region.

On the rock this Wasm is located at the following sites:

- Mahjaba, Jabel Gharnata, Shamli, Hail.
- Saha'aba, Shamli.
- Northwest of Tabuk.
- Al-Barje, Khayber.
- Wadi al Mirakh, al-Ula.
- Shakannab, al-Ula.
- Jabal al-Arafa, Taif.
- Mughamas near al Arafa ground, Makkah.

: Depicted on the left thigh of the camel and belongs to the Al-Thabtha tribe living in the area of Sail al Kabir, Taif.

On the rocks it is located at:

- Jabal Yatib, Hail.
- Ghar al Hawail, Shamli, Hail.
- Talal al Aff, Shamli.
- Wadi al Yalman, Makkah.
- Wadi al Kafu, Makkah area.

: Depicted on the right thigh of the camel and belongs to sub-tribe Al-Nafa of Burqa from Utaybah living in the area of Dawadmi, central Arabia.

- The inverted "U" is depicted on the left cheek, and the straight line is marked between the eye and the nose. It belongs to Al-Qasayer form Hajour, a branch of Juhanina tribe living at Umlujh, Tabuk area.

On the rock it is located at:

- Hadab al Natheel near Jabal al Yatib, Hail.
- Jabal Arnan, north of Shamli, Hail.
- Khabou Khawala, Tayma.
- Jabal al Sawadh, Tathlith.
- Jabal As-Saddha, Tathlith.
- Qassirah Zamazam, Najran.

- Near Jabal al-Na'am, Najran.
- Wadi Kafu, Makkah area.

|Λ : Depicted on the chin of the camel and belongs to Al-Maryham living at Shamli, Hail. It aslo belongs to al-Dou and Al-Sahwal living at Shamli.

On the rocks it is located at:

- Jabal Twal Saeed, Tayma.
- Jabal As-swadha, Najran area.

|:| : Depicted on the left thigh of the camel and belongs to Al-Zaoun from Bani Attiyah tribe living at Tabuk.

- On the rock it is located at Jabal Khaniq, Wadi Tathlith.

Ō : Depicted on the right thigh and belongs to al-Aqfal Maqtha tribe living in the Taif area.

- On the rock it is located at Jabal Qura, in Wadi Qura, Makkah area.

| : Called "al-Amoud" and depicted on the right side of the neck of the camel. It belongs to al-Adiyan from the tribe of Al-Rawqa living in Taif area.

- It aslo belongs to Al-Samla and Al-e-Abu Sabi of Khurmah, Taif area.

- Depicted on the chin and the left knee by Al-e-Ayd from Ghatan living in the Asir area.

- Marked on the right side of the neck of the camel by Al-Kalb from the sub-tribe al-Tawalah of Shammar living in the Hafr al Batin area, northren Saudi Arabia.

- On the rock this Wasm is located at Wadi al-Kafu in the Makkah area.

O| : Depicted on the neck of the camel and belongs to Al-Ammara from the tribe of Al-Nafa'a living near Taif.

-Depicted on the left side of the neck of the camel and belongs to a sub tribe al-Hadhiya of al-Maqtha which is a branch of al-Utaybah tribe living at al-Jamoom, Makkah.

-Depicted on the left side of the neck of the camel and belongs to al-Saud from the tribe of Qhatan living in the Eastern Province of Saudi Arabia.

On the rocks it is located in the following regions of Saudi Arabia:

- A small hill west of the town of al-Ula.
- Wadi Aba Mughair, Tayma.
- Tayeb al Ism, Bisha.
- Jabal As-Sadha, Tathlith.
- Jabal Tamhar, Najran.

- Jabal al-Qura, Wadi al-Qura, Makkah.
- Wadi al-Kafu, Makkah.

☰ : Depicted on the right thigh of the camel and belongs to al-Qadour from the tribe of Al-Suwaid living in the area of Markaz al-Moqaq, Hail region.

- Placed on the left side of the neck of the camel by al-Fahmeen living in the Tabuk area. When depicted on the right side of the neck it belongs to Al-Afashat also residing in the Tabuk area.

- These days this Wasm is used by the tribes living in the northern region of Saudi Arabia, while it is located on Jabal al-Sawadah, Tathlith, southern Arabia.

ገቦ : Depicted on the right knee of the camel and belongs to al-Maqtha tribe living in the Taif area.

It is called "al-Houbah" and belongs to Al-Kraizi of al-Maqtha living in the Asir a area of Taif.

On the rocks it is found in the following areas:

- Jabal al-Qalata, Bisha.
- Tayeb al Ism, Bisha.
- Zahyat, Bisha.
- Jabal al-Khaniq, Tathlith, Najran.

|O : Depicted on the right thigh of the camel and belongs to Al-A'arabah from the tribe of al-Maqtha living south of Taif, western highlands.

- Marked on the left side of the neck of the camel by the people of Al-Hadiyah from the tribe of al-Aqtha ot Utaybah living in the area of al-Jamoum, Makkah.

- Depicted on the left side of the left neck of the camel and belongs to Al-e-Sa'ad from the tribe of al-Qahtan living in the Eastern Province.

This is a very common Wasm located in different areas of the Kingdom:

- Jabal al-Qayed, Hail.
- Sadd al Mashouqa, Khayber, Madinah area.
- Khabou Khawala, Tayma.
- Harat al Suwaid, Suwaidhra, north of Madina al Munawwarah.
- Zahayat, Bisha.
- Jabal al Arafa, Taif.
- Jabal al Zarqa, Tathlith, Najran.
- Jabal As-Sawadha, Tathlith.
- Jabal al-Khaniq, Tathltih.
- Jabal Ulma'an, Najran.
- Jabal al-Kaukab, Najran.
- Sa'aka in al-Kharar Bani Zubiyan (Qunfidha).
- Wadi al Qura.
- South of Jabal Arafa, Taif.

|__| : Depicted on the right side of the neck of the camel and belongs to Al-Mushraf from al-Masoud of al-Aslami tribe living at Markaz al Mafih in the Hail area.

- Placed on the right thigh of the camel and belongs to Al-Shakir form al-Aslam of the Shammar tribe living in Harfr al Batin.

- Depicted on the left side of the chin of the camel and belongs to al-Balawat living in the area of al-Qarriyat, northern region.

- Marked on the left thigh of the camel and belongs to the tribe of Al-Biladiyah from Harab living at Rabigh, the nrothern border area of Saudi Arabia.

On the rocks this Wasm is located at the following sites:

- Near Jabal al Milihiyyah, Hail.
- Wadha, Tayma.

| |__| : The "U" shaped motif is depicted on the right thigh and the straight line on the right knee of the camel.

- It belongs to Al-Dahim from Bani Ali of Harb tribe living at Samoudha, the border area of northern region.

On the rocks it is located at:

- Hail, a small Jabal in north east of the town.
- Mahjabah, Jabal al Gharnata, Shamli.
- Rawdat al Fayd, Shamli.

|_|_ : Called “al-Lowaibid”, while motif “I” is depicted on the right cheek and a straight line behind the right ear. It belongs to al-Eid from the tribe of al - Uliyan living at al-Sulaimi, Hail.

On the rock it is located at:

- Qarat al Hayran, east of Tayma.

V : Marked on the thigh or the right neck of the camel and belongs to al-Abadhla form the tribe of Shamran living at Bashair in the Asir area, and when depicted on the left side of the neck it belongs to Al-e-Ajaha from Amarat al Saeeda al Sawaha.

On the rocks it is located at:

- Near Jabal al Milihiyya, Hail.
- Wadi Damm, northwest of Tabuk.

: Depicted on the right thigh of the camel by the tribe of al-Awamirah living at Markaz Darghat, Hail.

On the rocks it is located at:

- North of Tabuk.
- West of al-Ula.
- Al-Khuraymat, al Ula.
- Wadi al Atwa, al-Ula.

:Marked on the right thigh of the camel and belongs to Banu Rasheed tribe living at Markaz al Halifa al Safli, Hail.

On the rocks it is found at the following sites:

- Near Jabal al-Qa'id, Hail.
- Near Jabal al-Milihiyya, Hail.
- Wadi Bajdha, west of Tabuk.
- Qarat al Hayran, and Jabal al Wadha, Tayma.
- Jabal al Qura, Tathlith area.

: Called "al-Mabhat" and placed on the right side of the neck of the camel. It belongs to Al-Jameel from the tribe of Al-Salba living at Leena, northern border area of the Kingdom.

On the rocks it is located at:

- Al-Fortiyah, Shamli, Hail, northern region.
- Arg al Targ, Darb al Feel, Bisha, southern Arabia.

: Called "Zannad" and depicted on the right cheek of the camel. It belongs to Al-Wadha of al-Toman from the tribe of Shammar living at Markaz al-Awaiqla, northern Arabia.

On the rocks it is located at:

- Al-Manheem, Shamli, Hail.

- Al-Motadil, al-Ula.
- Wadi al Awrish, al-Ula.

|●| : Depicted on the right thigh of the camel and belongs to the sub-tribe al-Hayan from Banu Attiyah living in the Tabuk area, northwestern Arabia.

On the rocks it is found at:

- Jabal al-Kaniq, Tathlith, southern Arabia.
- Souqa in Wadi al Tathlith.

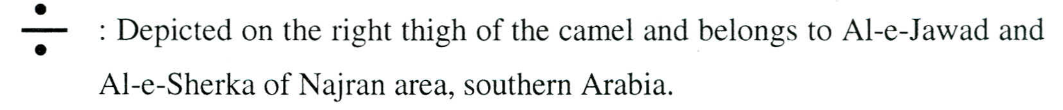
: It is marked on the right thigh of the camel and belongs to al-Zaqa of al-Hussain from the tribe of al-Daghiyat living at Markaz al Ghazala, Hail.

- On the rock it is found at Ghar al Hamra, Tayma.

•|o It is depicted on the left side of the neck of the camel and belongs to al-Falha tribe living at Sehat, Eastern Province of the Kingdom.

On the rock it is located at:

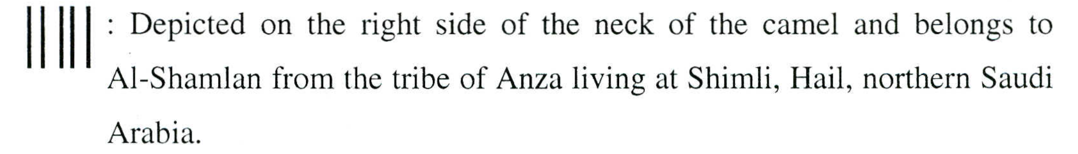
- Al-Zabha (Dhaban), Bisha area.
- Jabal al Kaukab, Najran.



: Depicted on the right thigh of the camel and belongs to Al-e-Jawad and Al-e-Sherka of Najran area, southern Arabia.

On the rock it is located at:

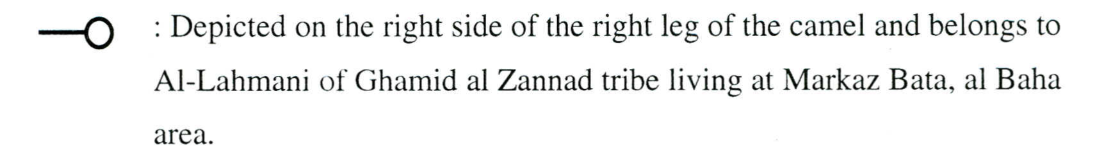
- On a small Jabal near Jabal al Milihyiya, Hail, northern Saudi Arabia.



: Depicted on the right side of the neck of the camel and belongs to Al-Shamlan from the tribe of Anza living at Shimli, Hail, northern Saudi Arabia.

On the rocks this Wasm is located at the following sites:

- Umm Shatba'an, Frotiyah Asbatar and Talal al Afa in Shamli.
- Near Jabal al Milihiyya, Hail.



: Depicted on the right side of the right leg of the camel and belongs to Al-Lahmani of Ghamid al Zannad tribe living at Markaz Bata, al Baha area.

- On the rock it is located at Jabal Tamhar, Najran area.

: Marked on the right thigh of the camel and belongs to Al-e-Jabran al Habab living at Markaz al-Khafta, Asir.

On the rocks this Wasm is located in the following areas of the Kingdom.

- Near Jabal al-Qa'id, Hail.

- Kahavila and al-Mahneem, Shamli.
- Wadi al Mirakh, al-Ula.
- Jabal al Sawadha, Tathlith, Najran, southern Arabia.
- Zibah, Najran.
- Jabal al Kaukab, Himma, Najran.

|| : Called "Matraqan Al-Atawi". A straight line is depicted in the middle of the neck and another on the left cheek. It belongs to Hajra al Mansoor living in the Afif area, central region of the Kingdom.

- Marked on the left side of the neck of the camel and belongs to Al-Ghanim living in the area of Sail al Kabir, Taif.

- Depicted on the right side of the neck and belongs to Al-Ghanim living in the area of Sail al Kabir, Taif.

- Marked on the left cheek of the camel and belongs to al-Zilam from Markza al Rabi al Baar, Hail.

- Depicted on the right side of the neck of the camel by the people of Al-Luban Banu Bajad, Shehran of Ibn Hoshal, Asir.

- Depicted on the right cheek of the camel and belongs to Al-e-Abu Zahir of Sehat, eastern region.

- Placed on the neck of the camel and belongs to Al-Madiyan of Anza tribe living in the border area of northern Saudi Arabia.

On the rocks this Wasm is located in the folloing areas of the Kingdom:

- Ghar umm al Fahaid, Shamli.
- Sadd al Mushrafa, Khayber, Madinah area.
- Jabal al Yatib and Jabal al Janin, Hail.
- Wadi Damm, northwest of Tabuk.

- Taweel Saeed and Wadi Aba Mughair, Tayma.
- Al-Motadil and Umm Azar at al-Ula.
- Jabal al Labdha, Bisha.
- Souqa, Tabala, Bisha area.
- As Sai, Najran.
- Wadi Jadad, Makkah.
- Near Arafa ground, Makkah.

|— A straight line is depicted on the right side of the neck and another horizontal line is marked on the left cheek between the eye and the nose. It belongs to Al-Najdat from the Billi tribe living in the Tabuk area. It also belongs to Al-Nakhra of the Billi tribe from the same Tabuk area.

- The same Wasm is called “al-Arqa” and depicted on the right shoulder of the camel by the people of Al-Mansoor from Al-Kalb tribe living between Bisha and the Asir area.

On the rocks it is located at:

- Jabal Tawal al Nafud, north of Hail bordering the Nafud desert.
- Umm Azar, al-Ula.
- Jabal Qura in Wadi Qura, Tathlith.

[| : Placed on the left side of the neck and belongs to Ashira al Ahmar form the Billi tribe living in the Tabuk area.

On the rock it is found:

- On a small hill west of the town of al-Ula.

T I : Called "al-Maghzal". Al Matraq (straight line) is depicted on the right side of the knee and Maghzal (T shaped sign) is marked on the lobe of the right ear of the camel by the people of Al-e-Haider from Sehat, eastern region.

On the rock it is located at:

- Just north of the town of Shamli, Hail.
- Jabal Ain al Na'am, Tathlitih.

•| : Matraq wa raqwa is depicted under the right eye and belongs to Al-e-Suneed from Al-e-Musrat and Al-Sayar form Al-e-Mesra living in the eastern region of Arabia.

On the rock it is located at:

- North of Tabuk, northwestern Arabia.
- Wadi Na'am, and Jabal al Khaniq, Tathlith, southern Arabia.

⊃|| : Hilal and Matragan depicted on the left thigh of the camel and belongs to Al-e-Radha from Al-e-Sahla living in the area of Amarat al Jarai, Al-Baha, western Arabia.

On the rock it is located at:

- Al-Khutta, Hail, northern Saudi Arabia.

⊓|| : It is called "Al-Bab" and marked on the neck at its left side and belongs to Al-Atoun living at al-Qarriyat, northern Saudi Arabia.

On the rock it is located at:

- Taraf al Shaqad, Baidat al Natheel, Shamli.
- Khabou Khawala, Tayma.

|X : Al-Arqa wa Matraq. Arqa (straight line) is placed on the right thigh and Matraq on the right leg of the camel and belongs to Al-Ghareer of Al-Aslam of Shammer tribe, living at Hafr al Batin, northern Arabia.

On the rock it is found at:

- Wadi Aba Mughair, Tayma.

|— : A straight line is depicted on the right side of the neck of the camel and a horizontal line is marked on the left cheek between the eyes and the nose. This Wasm belongs to sub-tribe Al-Najdat of the tribe of Billi living in Tabuk area.

- The same Wasm is called "al-Arqa" and depicted on the right shoulder of the camel by the people of Al-e-Mansoor form al-Kalb tribe living between Bisha and the Asir area.

On the rock it is located in the following areas:

- Jabal Tawal al Nafud, north of Hail, bordering the Nafud desert in northern Saudi Arabia.
- Umm Azar, al-Ula.
- Jabal Qura in Wadi Qura, Tathlith, southern Arabia.

: Depicted on the right side of the neck of the camel and called "Al-Jara'af". It belongs to a sub-tribe al-Daheel of al-Shammar settled at Hujra Safiri in the northern border area of the Kingdom.

Called "Talat Halqaat" and Marked on the right cheek of the camel and belongs to al-Zaimal form Shammar living in the northern border area of the Kingdom.

On the rocks it is located at:

- West of Markaz al Qiyadah, Sakaka, northern region.

: The Wasm is called "Al-Barthan" and depicted on the left cheek of the camel. It belongs to the tribe al-Rarwan living at Markaz al Uwaiqla in the northern border area of the Kingdom.

On the rock it is located at:

- Jabal Birlies and Qilat al Zabel, Sakaka, northern region.

: The Wasm is called "al-Kafa'a" and is depicted on the left side of the neck of the camel. It belongs to Al-Shararat tribe settled at Markaz al-Harani in Arar area of norhern border region of the Kingdom.

- On the rock it is located near Zabal fort, west of Sakaka.

| ┬ : Called al-Maghzal and depicted on the right side of the neck of the camel. It belongs to the tribes al-Masad, al-Hussain and al-Daghita'at living at Markaz al-Wadi in Hail area.

On the rock it is found at :

- Jabal al-Qalah, Sakaka.

|• : The Wasm is called "Naqar wa Saqa" and marked on the throat of the camel. It is an unique example of marking a Wasm on the throat. It belongs to Al-e-Mohammed from the tribe of Shadida living at Nahab in the Asir region, southwestern Kingdom.

- The same Wasm is also associated with al-e-Nayeemi form the tribe of Shaida, who marked this symbol in the middle of the throat.

- Depicted on the right thigh of the camel and belongs to Al-Qasayrah from Hajour of Juhayna tribe living in the area of Umlujh, Tabuk.

On the rocks this Wasm is found at:

- Jabal al Wasit, Najran.
- Jabal Hadha, Najran.
- Hazim al Birkha.
- Raka'a, Wadi Muallimat, Jazan area.

Three horizontal lines and a Shahid depicted on the right thigh of the camel and belongs to al-Fahaid from the tribe of Bani Khalid, now a days living in Riyadh, al-Kharj and the Najran area.

- This Wasm is located on a rock in the area of As-Sai, Najran, southern region of the Kigdom.

CHAPTER 8

SUMMARY AND SYNTHESIS

A Wasm is a symbol. It is part of a communication system in which a symbol is used for several purpose. In symbolism certain utterances are recognized in society and iterprete indepedent of it, or in other words, each symbol corresponds a fixed set of iterpretations. Wusum represent pre-alphabetical system of writing which were understood and used by the Arabian nomads, the Bedouins.

This system of codes could not be created randomly, but should have originated, evolved and developed gradually form the earlier known rock art or pictographic communication system which apparently seems to have existed in Arabia, like other countries of the world, since time unknown. It should have been the result of a long process of schematization, simplification and geometericism of representational and non-representational motifs on the rock art. The Wusum are not signs, and there interpretations are not meanings, while they represent certain cognac social groups or tribes. It was a system of representing names without using proper writing system. Thus, through visual marks, which although do not correspond to show any similarity to the real object' messages were conveyed without the use of proper writing. But, while the animal figures in rock art composition refer to some abstract quality or qualities emboded in a particular species, Wusum do not rely on objects but abstract and usually non- representational motifs articulating cognitive contents meant to be selectively communicated across time, from generation to generation or across space, if one considers that for nomads the most efficient

way to convey information between distant groups which are constantly on the move (Bouissac 1995) is to use Wusum as specifed congic communicative symbols transmitting to various target population symbolically encoded information about ethnic and tribal affiliation and identity.

Wusum were created for a limited purpose; at the same time they had no connection with the language and that a Wasm expresses meaning directly without having any phoenetic value. For example a Wasm such as "+" is called "al-Arqa" (means roots of a tree) but this motifs has absolutely no similarity or relationship wiht the real object that is roots of a tree. This motif "+" is used as a symbol which represents a particular tribe and understood by all other social groups. A Wasm when engraved on a rock it serves as a landmark of that tribe when marked on a camel it will serve as camel brand; and when placed on a document it will serve as the signature of the entire tribe. Thus a Wasm strengthen the bonds among the members of a social group, it symbolizes power, unity, and strength of a tribe. Each separate symbol or Wasm is in itself a piece of knowledge, a piece of wisdom, a piece of Bedouin ingenuity. These were the people who could convey their messages to others in visual form without the intervention of proper writing. This knowledge of symbolism is transmitted from generation to generation and even after the invention of writing, this tradition is continued, and is still practiced by the Arab Bedouins.

The dispersal of similar Wusum in different parts of the Arabian Peninsula and the location of the Wusum of tribes not living in the same area now, may be taken as a result of the movement and migration of tribes from one area to other. Therefore, several Wusum used by the tribes living in the north today are located on the rocks in southern Arabia particularly in the Najran and Tathlith area. Similarly several Wusum located on the rocks in the Najran and Tathlith

are not used by the local tribes, but are in use by the tribes now a days settled in Hail and Tabuk area.

Out of 3936 Wusum, which are recorded on the rocks, hills and mountains of Saudi Arabia, only 100 are in use by the present tribes. The present desert dwellers are not familiar with most of the Wusum located on rocks of their territories. The question is where are other 3800 tribes and clans, whose Wusum are still very well preserved on the rocks, and who left the marks of their presence on this land? It is obvious that 3936 Wusum should have been depicted in a long span of time. It appears that during 5500 years, when Wusum were first used on a large scale in Arabia, hundreds of tribes have been migrated to neighboring and other countries. The change in climate from cool and humid (in Neolithic) to extremely hot and dry conditions (Bronze and Iron Age) should have resulted in the migration of many tribes from the present Saudi Arabia to other neighboring areas such as Oman, Yemen, Qatar, Kuwait, Jordan, Iraq and Syria. The historic records revealed that several tribes were migrated from south of Arabia to Kuwait, Qatar, Jordan and other regions. Similarly some tribes should have migrated from central regions to northern and southern parts of Arabia in search of water and grazing land. By comparing the Wusum of tribes from the neighbouring countries with those located in Saudi Arabia, the original roots and migration of several tribes could be traced.

Although absolute dating of Wusum is not possible, some of these could be dated in relation to the ancient Arabian inscriptions, and earlier rock art images with which these are located. The difference in patina, superimpositions, overlapping and association of Wusum with camel and cattle figures could help in dating them. Wusum are depicted on several cattle figures (plates 2 and

3), these figures are attributed to the Chalcolithic period c.5000 - 4500 year before present, if these motifs are still in use as Wusum by the people living the same area then that tribe could be one of the oldest tribes of Arabia, Similarly Wusum depicted on camel figures in Himma, southern Arabia (fig, 4,5) could be attributed to the early Iron Age c. 3000-2500 years before present. If a tribe is using those Wusum depicted on camel figure could also be among the oldest tribes of the Arabian Peninsula.

Unfortunately due to modern developments in the Kingdom of Saudi Arabia and the incentives provided by the Saudi Government to the Bedouins for settling in towns and cities, the Bedouin culture is gradually dying and the tradition of Wusum is vanishing. This is the high time to record the most valuable cultural artifact of Arabia which links the past with the present, and if preserved, shall link the present with the future. The modernization of Arabia and the rapid change in the social and cultural values is taking us away from our past. Let us preserve the past and the present for our future generations.

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The plates are arranged in the order of Arabic writing - from right to left.